NAYLER'S BLASPHEMIES DISCOVERED.

OR,

SEVERAL QUERIES

To him Proposed.

WITH

His owne *Answers* thereunto.

By a Friend to the Truth of CHRIST.

Matth. 7. 15.

Beware of False Prophets which come to you in Sheeps cloathing, but inwardly are ravening Wolves.

LONDON,

Printed for *Simon Waterson*, at the Sign of the *Globe* in S. *Pauls* Church-Yard. 1657.

MAYLER'S
BLASPHEMIES
DISCOVERED.

OF

SEVERAL
QUERIES
To him Proposed.

WITH

His owne *Answers* thereunto.

By a Friend to the Truth of CHRIST.

Matth. 7. 15.

Beware of False Prophets which come to you in Sheeps cloathing, but inwardly are Ravening wolves.

LONDON,

Printed by Simon Waterson, at the Sign of the Globe in S. Paul's Church-Yard. 1657.

A

PUBLICK DISCOVERY OF A SECRET DECEIT.

An Answer to Nineteen Quæries, subscribed JOHN DEACON.

1. *Quære.*

IF every man that comes into the world have light in him sufficient to salvation, how then do you say that I am in darkness? for either you must graht your first or second Assertion to be false, or prove me not come into the world, or not born of a woman?

Answ. 1. The cause why thou art in darkness, is because thou dost not believe and follow that light which is sufficient according to Christs words, *John* 8.12. For they that turn from the darkness to the light, have the promise; but the unbeliever is condemn'd in darkness, yet is the light sufficient, *John* 3. 15,16,17,18,19.

Reply. 1. When first I undertook to encounter with thee, O subtil Deceiver, and secret Deceit; though I looked not for the innocency of a Dove, but rather the ravening of a spiritual Wolfe, yet I find the subtilty of a Serpent; though not the purity of Christ, yet the policy of Antichrist. But as Satan is a Serpent, so is Christ, and that a brazen one too; and as the Deceiver is a Ly-

Rev.12.19
Gen. 3. 1.
Ioh.3.14.

Num. 21. 9. 1 Pet. 5. 8. on that seeketh whom he may devour; so is Christ a Lyon, and that of the Tribe of *Judah*; and as the serpent is subtil to deceive, so is Christ no less cunning to preserve unto his everlasting habitation, who hath began a good work of faith in our souls, and also will do it, the end whereof is everlasting salvation. When I quæried, since you affirm that all that come into the world have light in them soul-saving; how then I being come into the world, and so in general affirmed to be in light, that you in particular should conclude me in darkness, as if not come into the world at all? and therefore I quæried how the contradiction could be reconciled to a concurrence; you put me off with a pretended Answer, which indeed is but a Sophistical flash of the Deceivers policy, with an uncharitable, I had almost said, diabolical Assertion, that I am in darkness; when this I can affirm with joy, that God hath so far enlightned me as to see your deceivableness; and I fear, hellish darkness.

1. 19. 1. 2. 8

2. *Qu.* If that Light be universal that is soul-saving, shall all be saved, yea or no?

Answ. 2. All that believe, shall; but he that believeth not, the light is his condemnation, *John* 3. 19

Isa. 49. 6. Rom. 1. 16.

Reply. 2. That all which believe shall be saved, we need not you to teach us; but since you affirm all have soul-saving light, the question was, whether all should be saved? if not, your Doctrine is false, which saith, there is in all a sufficiency. But you pretend private (I may say, a new light) left your deeds being as dark as Antichristian, they should be brought unto the publick light, Christ and his Gospel, and so by that light that evil be made publique, which now lies hid in you under glorious pretences.

3. *Qu.* If you say yea, I query further: How is it then that you say I am damn'd, and where is the Reprobate?

Answ. 3. Thou art damn'd by thy unbelief, *Joh.* 3. 18, 19. And where Christ the light of the world is not known within,

within, but denyed, there is the Reprobate, 2 *Cor.* 13 3. 5.

Reply 3. Here I finde two diabolical, satanical, censorious, uncharitable Assertions, both beyond the spiritual presumptuous determination: First, that I am damned; Secondly, that I believe not; both which are devilish in a double sense; First, as presuming to step up into the seat of Gods Tribunal, and to define that which only belongs unto him to whom judgement is given; But *who art thou that judgest another, and judgest not thy selfe?* Secondly, as being a lye, that I believe not; prove this if thou canst, or else it proves thee a lyer; but if it be so that I must believe your heresies, and then be a believer; and though I believe in Christ, yet still be an unbeliever; let the devil be the first and if he will, for I will be the latter: And here thou abusest the Text, in saying that where Christ is not known within, there is the reprobate; as much as to say, he may be there unknown. But canst thou hide the Sunne, O deceitful Deceiver, that it shall not shine forth? If thou couldest, yet this celestial Sun of righteousnes cannot be kept under, but will banish all sinful clouds, and illuminate resplendently to the obvious prospect of that soul where it is: And the Apostle saith, *Christ is in you* Corinthians, *except ye be Reprobates*, giving thee the lye, who sayest Christ is in Reprobates as well as Saints. Joh. 5. 22.

4. *Qu.* If this light ought only to be minded, and all external means utterly abolisht, *I* query wherefore you teach, and to what end serveth the Scriptures, which were for the making perfect the man of God? 2 *Tim.* 3. 16. 17.

Ans. 4. We teach to turn peoples minds to the light & word, which is the one thing needful to be minded, 2 *Pet.* 1. 19. 2 *Cor.* 4. 1. to the 8th. And the Apostle preacht that word to the people which was in their hearts, *Rom.* 10. 6, 7, 8. And their preaching was to open the blind eyes, and to turn from darkness to light, and so from the power of Satan, unto God the Father of the Light,

Acts 26.18. And the Scripture serveth for declaring and testifying that this Christ is he that is the light of the world, and lighteth every one that cometh into the world; and the Saviour of all that believe, *John* 12.46. *John* 1.9. 1 *Tim.* 4. 10.

Rep. 4. Here you grant a damnable heresie, that all external things are useless, none excepted, in that you pass it over with a consent of silence, and hypocritically say you teach to turn peoples minds to the light, and yet elsewhere declare against all them, and so confusedly against your self here, that say the light in every man, Reprobate and Saint, is not sufficient to lead and guide out of all the wayes and works of this dark world, into the wayes of God, without the help or teaching of man; confusedly there declaring against, and now attesting for the self and the same thing. But let me here so far presume on your vitiated patience, as to salute you with this one query, Is it not as lawful for others as for you to teach? and may not their doctrine be as effectual to this end, to turn peoples minds from darkness to light, as is yours? and whether it be not the spirit of *Satan* in you, that cries down that in others, which it preacheth up in your self? And is it not the spirit of confusion, that cries up one while, and down another, the self and the same thing? And are not *Scriptures* external means, and so granted by you to be useless? and how then are they means of perfection, if they be not useful, or doe you mean something not external, and so intitle a false thing *Scripture?* But I fear your Ministry is rather misery then mercy; for if you had receiv'd the mercy that *Paul* had, you would also renounce the hidden things of dishonesty, as *Paul* did, not walking in craftiness, nor handling the word of God deceitfully as you do: And if you look a little further into the very same chapter of *Paul* to the *Rom.* you shall find him make it a matter, not only of difficulty, but also of impossibilty, that any should believe without hearing, or hear without a Preacher by whom Christ is preached, even by them

See your letter extant in the Quakers whitest devil unvailed. p 1.

Rom. 10. 1 &c.

them that bring the word of God, whose feet are beautiful: And this is the word nigh us, even at our doors, not leaving us to travel to *Jerusalem*, as of old, to hear the word of the Lord, which now is nigh to us, though he be in heaven, and we on earth, by faith in him: But if that that light in every individual man and woman be the sure word of Prophesie, is there then a Prophetick light in all, if so, what doth it prophesie of life and righteousnesse for sinners in a Mediator, or of death for disobedience? and if this be the light that shines in a dark place, what is the day-star, and the Sun of righteousnesse? for though the Apostle hath said, that all may prophecy one by one, yet hath he said again, are all Prophets? no, but I wish the Lords people were all such, and that Preaching is powerful I believe, though you once denied it; and I now see truth is no truth till it serve your turn: And for every thing that you adde further, we know it without your teaching, as that every man which comes into the world of nature, Christ as God enlightens with the light of nature, as reason, sense, and the like, and that he is the Saviour of the world.

1 Cor. 14. 31. 1 Cor. 12. 29. Num. 11. 29.

Qu. 5. And if that the external means be useless, to what end were those most sacred gifts bestowed upon men? *Eph.* 4. 10, 11, 12. And how the end and intent for which they were given became void?

Answ. 5. The end of those gifts was for perfecting the Saints, and bringing all into one faith unto a perfect man, which they that teach that none can be perfect by those gifts while they live, do set up a faith in people contrary to the end of those gifts; and by setting up external things in stead of these spiritual gifts, have you lost the gifts, and have made them void, and so are become enemies to the end and intent of them in others who have them and believe the end of them: And thus the end and intent for which they were given, are become void to you, *Eph.* 4. 10, 11, 12.

Rep. 5. Here also you abuse my intentions, & wrest my mea-

ning

ing (as you doe the Scripture) unto your owne will, which we are not to query what, for that I know as well as you can tell me, if not better; but if external meanes were uſeleſs, and ſo conſequently theſe gifts, how became their end void for which they were given? ſo that you anſwer not at all to the queſtion, but at confuſed random, and ſtuffe up lines with lyes: Firſt, that to teach that none can be perfect in this life by theſe gifts, is to ſet up a falſe faith; produce a preſident of one perſon in all the Scripture that ever was perfect by any meanes whatſoever (except Chriſt) if you can, or elſe yeild your ſelf a lyar. Secondly, that by ſetting up external things for thoſe ſpiritual, I have made them void, which is another lye, and that two-fold. Firſt, prove that ever I ſet up external things in ſtead of ſpiritual things, if you can; but have not you and your Ghoſtly Father the Pope done it, in ſetting up carnal dictates of your own brains, for that of the ſpirit of God? Secondly, that I have made them void; teſtifie this if thou canſt, O ſubtil deceiver. Thirdly, that I am become an enemy to the end of theſe gifts in others; I declare in the preſence of God, I honour, though you oppoſe them, whereſoever they be; which is backed by a fourth lye, that the end and intent of them is become void to me, when my end is is not yet come; but how ſoon it may, God knowes; but this I can teſtifie, the fruits of thoſe gifts have I reaped in my meaſure, and by them in others have been both eſtabliſhed and inſtructed in the truth, and ſo I can witneſſe the effects, though not the end of them as yet: But what means *Paul* by the ſpirits of juſt men made perfect in heaven, if they were perfect before on earth, and whether is *Paul* or you a lyar herein?

Qu. 6. If natural light be ſufficient without the help of the means, what then is become of the work of grace? *Eph.* 2.5,8. *Rom.* 11.6. and of the growth of faith, *Luke* 17.5. *Mark* 9.24. The practical uſe of Ordinances, 1 *Cor.* 11.2,23,24. As Baptiſm, *Matth.* 8.19. The Lords Supper, Reading, 1 *Tim.* 4.13. Preaching, *Matth.* 28.20. and

ſeveral

several other places, Prayer, 1 *Thess.* 5.17. *Rom.* 12. 12. Communion of Saints in publique Assemblies, *Heb* 10. 25.

Answ. 6. The light of Christ is the gift of the grace of God, which brings salvation, which teaches to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, *Tit.* 2. 11, 12. And with this light is the work of grace seen; but thou that calleſt this natural light, or wouldſt make people believe it is not sufficient, must needs be ignorant of that spirit, whereby that work of grace, and growth of faith, prayer, and communion of Saints, Supper and Ordinances is known; for without faith in the light of Christ, these are not known nor accepted; though dark natural imaginations may make an imitation from them in the letter, 1 *Cor.* 2.14. And thus are the works of grace become to all that deny the light and spirit of Christ within, and take up a tradition from the letter without sensual, having not the spirit, *Jude* 19. Heb. 11.6.

Reply. 6. O deceitful sophistry! Is this an answering, or a baffling? Is it a satisfactory resolve, when I asked you what was become of the work of grace, faith, the growth of Faith, which is by the natural use of ordinances, &c. all which we own, as did the Apostles, though you deny most, if not all of them, when you wave it, and proceed contrary to request, to declare, though but shallowly, what the work of grace is, how sin, and how the rest are known, all which is impertinent to the thing required; and therefore it being only a titular answer, it scarce deserves a reply, so that it resteth, as at the first, wholly unanswered, not one thing being properly cleared.

Qu. 7. Whether the Bible be the written word of God yea or no; if not, what means the Apostle? 1 *Cor.* 14. 36. 37, 38. *Gal.* 1.10,11. 1 *Thess.* 2.13.

Answ. That is the word which the Bible declares of, which is invisible and eternal, which they that received it of God, and had it in their hearts, did speak, or write Psa. 119.11. Rom 10.8. 1 Pet.1.23.

it

down; which writing they called a declaration, *Luke* 1. 1. 2 *John* 1. 13. But doth no where say the Bible is the word, but God and Christ is the word, *John* 1. 1. & *Pet.* 1. 25. And of this word the Apostle means, which was of God, and not of man, nor by man; and the word of God is the name of Christ, and not the name of the Bible, *Rev.* 19. 13.

See your Reply to *Harris.*

Reply 7. I must needs confesse, though I am loth to use it, thine own language best beseems the exordium of this Reply. Thou blind Sot, canst thou so much boast of the spirit of light, and yet be so far blinded in darknes, as not to discern between the co-essential and co-eternal word with God, & the temporal expressive word of God? And if they received this word of God, as you acknowledge they did, how then can it be, but it must be the word of God from whence it did proceed? and the Scriptures quoted by thee are nothing to the purpose. For *John* 1. 1. *The word was with God, and the word was God:* And so this temporal word is but the expressive word of that co-essential word; and so it is a lye to say that this is that word that the Apostle means when he saith, *For this cause thank we God always, that when ye received the word of God which ye heard of us, ye received it not as the word of man, but (as it is in truth) the word of God.* This is clear, and the Apostle saith, that it was not of man, nor by man, but by the revelation of Jesus Christ; and so not the word Christ, but the word of Christ, who is God: And for the other, it is so clear, speaking plainly of writings, that it needs not be discoursed: And a learned Author renders that place *Rev.* 19. 13. as being spoken of Christ, as to his co-essential name; and I the rather believe it, in respect that the same St. *John* records and testifies of what he writ as from the mouth of an Angel, These are the true sayings of God, and makes a distinct difference between the word of God, and the testimony of Jesus; and such like titles are usually attributed to the holy volume of the Scriptures as the word of God,* the word of the Lord,* the commandements of

1 Thes. 2. 13.

Fr. Du. Jon.

Rev. 19 9.
* Mar. 7. 13
Acts 13. 44. 46.
Acts 17. 13.
Acts 8. 14.
Acts 6. 7.

the

the Lord, and the like. But that the Scriptures ſhould ſay that the Bible is the word of God, is abſurd to imagine, becauſe it is a word not there to be found, it being a word of Art uſed to expreſſe the whole volume of the Scriptures in general; but yet that which is therein contained, is ſo called, and is ſo indeed. Almoſt every chap. of the Old Teſtam. & Jer. 30. 2.4. 1 Theſ. 4. 15.

Qu. 8. If the Miniſtry now eſtabliſhed be Antichriſtian, where then, and who be Orthodoxal? 1 Pet. 1. 25 Act. 16. 32 Deut. 11. 1. 27.

Anſ. Thoſe Miniſters who have their Authority from Chr. are ſuch as abide in the doctrine of Chriſt, and theſe are they who are hated of the world, & ever was, for crying out againſt the deceits and filthineſſe of the world, Prieſts and people; And whereas thou askeſt where they are? I ſay in Gaoles and Priſons in this Nation, many of theſe are for the ſame now, by means of thoſe who live out of the doctrine of Chriſt, and in the ſteps of the falſe Prophets, Scribes and Phariſees, ſeeking for their gaine, bearing rule by their meanes, being call'd of men Maſters, &c. all which are forbidden by Chriſt, and for bearing witneſſe againſt ſuch, much innocent blood hath been ſhed, though they ever call themſelves Orthodoxal, and the Miniſtry of Chriſt eſtabliſht by men. Iſay 56. 11. Rom. 10. 8 Matth. 23. 8, 9, 10.

Reply 8. That theſe Miniſters who are of Chriſt, abide in the doctrine of Chriſt, we know and witneſſe, and need not you to teach us; and hereby are aſſured you are not of him, but of ſome other: And the perſecuters in all Ages (like you) ſought to ſet up a doctrine and way of worſhip of themſelves, and yet were ſenſual, having not the ſpirit, though ſeparated as peculiarly ſacred, ſuch as are you and your Founder the Pope: Yet ſtill was it their practice, likeas you doe now, to cry down, and, as the Eagle to her prey, pick forth firſt the right eye of Chriſtianity, to wit, the Miniſtry, that they might no more ſpeak uprightly of that name in which onely is Redemption; that ſo the Shepherds being deſtroyed, and the flock diſperſed, they might with the more eaſe, and the leſſe difficulty, Acts 4. 12, 17, 18.

culty, be devoured by such wolfes as thy selfe, and so be made a prey for the deceiver. But since you say the true Ministers are in Gaoles and Prisons in this Nation; who doe you meane, the Romish Priests, from whence you sprung, and such like? if these be they, speak out; or are they some of those branches which are sprung from that grove of heresie, to wit, your vagabond fraternity taken up, as strayed from their habitations, and from their Religion too. But that these are for the same now, that the true Saints in former times were martyr'd for, is a most notorious lye, and prove it if thou canst that ever any dyed for this cause wherein you now persevere, except Jesuites; and you seem to accuse us, as being out of the doctrine of Christ, as also saith *Rome*, because we are not one with you and them: And you seem to alledge that they seek for their gaine from their quarter, speaking of our Ministry, of which, in my Answer to your Queries; and bearing rule by their meanes, speaking of Scribes and Pharisees, which Mat. 23. 2. is another lye; for it is by Gods Authority they rule over us, and watch for our soules, and you againe further adde it, being called Masters of men, which is cleared by that most Reverend Mr. *Baxter*, and answer him if thou canst: And then thou sealest all this with thine owne Signet, a most damnable lye, that it is forbidden of Christ; and that for bearing witnesse against such, much innocent blood hath been spilt; but whether you meane the Gunpowder Traytors, or *Garnet* that Jesuite, with the rest of those Romish Priests, whose beginning was at Tyber, and whose end (not undeserved) at Tyburne; but prove that ever any, unlesse such, dyed for that cause you now stand for, if you can name them.

Qu. 9. Since that you say that *Presbiterians*, *Independents*, and the like differing Forms, are of *Babylon*, and under the distraction thereof; I quere who are out of it, and where is the true Church?

Qu. 10. And if you say a small number of *Quakers*,

I query againe, where then hath the Church of Christ been ſince his paſſion, for this 1600. years and more? till this upſtart Faction ſpread it ſelfe abroad like an infectious cloud; for if in all this time there were no Church, then could Christ be no Head without a body, nor no Husband without a Spouſe, nor a Saviour without a people ſaved?

Anſw. All formes differing from the light of Christ, are in *Babylon* darkneſſe and diſtraction, and the true Church is in God, 1 *Theſſ.* 1. 1. Such onely are out of *Babylon*, who are gathered out of the world by the ſpiritual light of Christ, and there it hath been ever ſince his paſſion, and he hath never been without, though but in a ſmall number which he hath ſaved, which the world hated and ſcornfully miſcall'd, and into Priſons and corners have they been driven all this time of the man of Sinne and his Papal Prieſthood; but now he is come, who is ſpreading his truth, and multiplying his ſeed as a cloud to the *Egyptians*, wherefore *the Heathen rage exceedingly*. But it ſeems by thy Query, that thou owneſt the Church all along ſince the Apoſtles, to have been in the multitude of the Popiſh Prieſts, rather then in the Martyrs, ſeeing thou ſpeakeſt ſo ſcornfully of a ſmall number to be the Church of Christ, who are ſo contemptible, which the Church ever was, and ſo it is at this day, *Luke* 12.32. *Mat.* 7.14. *Mat.* 20.16.

Reply 9, 10. Now I beleeve you ſpeak truth, as that all Formes differing from Christ, and ſo yours among the reſt, are of *Babylon*, and under the deſtruction thereof; not but that there may be difference in circumſtance, and yet a concurrence in ſubſtance, as there was in the Primitive times, even amongſt the very chiefe of the Apoſtles; and though there be ſome difference in part of opinion, yet may thoſe ſo different, be Chriſtians ſtill; but not ſo, if like you, they erre in the main. And what you tel me here, is nothing but what I knew before ever I heard of you, and is nothing to the thing required at all; for we know, and are ſure that there

Act. 15. 39. Gal. 2, 11, 12, 13.

1 Cor. 1.1. 2 Cor. 1.1. Gal. 1.2. 1 Cor. 16.19 Phile. 2. now is, and ever hath been a Church on earth, as alſo was that of the *Theſſalonians*, as well as other Churches, which is evidently declared in many places: And what I queried, was concerning a viſible Church, not of an inviſible Church, of which you ſpeak nothing at all; and in that you grant that Chriſt had ever a Church ſince his paſſion, you alſo grant your ſelves to be none of his Church, you being never heard of, until of late years, unleſs in the days of holy *Moſes*; but if you follow their Numb. 16. 1.3. wayes, be careful of their end: And for what you further adde, it is nothing but of words without proofe, and the Pope calls them that dye for the teſtimony of his Apoſtacy, Martyrs, which are rather malefactors; and for them who are Martyrs indeed, they dyed for the teſtimony of that Religion, Doctrine, and Ordinances which we profeſſe, and you now oppoſe, and like the Heathen, rage exceedingly againſt the Miniſters and profeſſors thereof, who are ſo contemptible in your eyes, and others of your ſociety, as to be railed againſt with the unchriſtianlike termes of dumb dogs, ſerpents, ſons of perdition, inſtruments and children of the Devil, and the like; and if this be the language of the ſpirit of God, what then is the ſpeech of *Satan*?

Qu. 11. Whether you own the Reſurrection of the body after death; if not, of what doth and ſhall Chriſts Kingdome conſiſt, for he can be no King without his ſubjects?

Anſw. I ſay yea, the Reſurrection I own, according to the *Scriptures*.

Rep. 11. This is no ſatisfactory Anſwer in general, unleſs you do deſcend unto particulars; for I know not whether you doe mean according to the ſenſe you wreſt it unto, and ſo by ſuch ſubtilty, ſmother perhaps hereſie in privacy; for ſome of your Fraternity have affirmed to me, that there is no other Reſurrection ſpoken of in *Scripture*, but in this life, as from the death of the firſt *Adams* ſin, unto the life of the ſecond *Adams* righteouſneſſe; contrary to the true meaning, and ſo not according to the

the Scriptures, which uſually ſpeaks of a reſurrection from the dead, after a diſſolution of the body; therefore ſpeak out your meaning plainly.

Qu. 12. Whether you acknowledge the Trinity of the perſons in the Godhead, the Father, the Son, and the Holy Ghoſt, one ſubſtance, but three in ſubſiſtence or manner of beings?

Anſw. For the word Trinity, thou mayſt ſend it to *Rome*, from whence it came; but God the Father, the Sonne, and the Holy Ghoſt, and that theſe three are one, I know and acknowledge according to the Scriptures, 1 *John* 5.7.

Reply 12. Now O ſubtil Deceiver, yet ſimple Etymologer! doth not thy pen here ſtink with the tinkture of ancient Hereticks, whom you here imitate, in that you ſay that the word Trinity came from *Rome*, in a deriſion of it. I ſhall not ſtand to diſpute it as a Controverſie, becauſe perhaps you brought it thence with moſt, if not all of your Tenets; but this I know, it was a word long time uſed, and never diſallowed that I know of by any unleſſe erroneous Hereticks; for the *Latines* have it as well as the *Engliſh*, thus *Trinitas*, as we Trinity, both ſignifying three in one, and ſo agreeable unto Scripture. But O wretched imitator of Hereticks, who with thy ſelf hath ſtumbled at this word, *Michael Servetus*, that heretical blaſphemer, compared the Trinity unto *Cerberus*, the Porter of Hell-gate, and *Arius*, that notable Heretick, counted the word Trinity a Fiction and a laughing-ſtock, whoſe end was as wretched as his life was wicked; for in eaſing himſelfe of natures courſes, he disburdened himſelfe of his bowels; and the ſame opinion is now upheld by his Succeſſor *Biddle*, a man no leſſe obſtinate then erroneous. The *Turkiſh Mahomet* and *Sabellio*, likewiſe held the word Trinity in deriſion, as doe you and many more of your Society; and I fear in many more of your Tenets concurre with them.

John 5.7

See *Roſſe* his revel. of Hereticks. *p.* 53

See *R. p.* 58.

Page 59.

Qu. Whether Jeſus the Son of *Mary* incarnated in the

the fleſh, Godman in one perſon, who dyed at *Jeruſalem* upon the Croſſe, roſe from the death to life the third day, and aſcended on high into the higheſt heavens, and ſitteth on the right hand of God, be the true Meſſias that you own and ſay is within you?

Anſw. Jeſus the Sonne of God, and Eternal Word which came downe from God, became fleſh, borne of the Virgin, God and man, who dyed at *Jeruſalem*, roſe againe, aſcended, and ſitteth at the right hand of the Father, the true Meſſias, which Chriſt we own to be within us, which no carnal minde which denies his light can comprehend, and Chriſt in you except ye be Reprobates, 1 *Cor.* 10.4.

Reply. 13. This is in ſome ſort, more then any of the reſt, ſatisfactory; but that the true Meſſias is within you, I have not faith to beleeve it, becauſe I ſee ſuch oppoſite actings to him, or any thing of his ſpirit. That I apprehend them rather congruant to Antichriſt, then the true Meſſias: And as no natural minde, that either denies the true light, or ſets up a new light in its ſtead, cannot apprehend theſe things; ſo neither can they in that ſtate, diſtinguiſh between the ſpirit of Chriſt, and that of Antichriſt: And this inded is the reaſon why you and your Society are ſo deluded, and take that for the true Meſſias, which is rather ſomething crying crying, Loe here, and loe there is Chriſt in you, which is onely the ſpirit of deluſion; and the rather I beleeve it, becauſe it ſo much oppoſeth Chriſt Jeſus, the true Meſſias, in his Inſtitutions. And for what you adde further, the Text I have cleared elſewhere already.

2 *Cor.* 11. 13,14,15.

*Qu.*14. Whether the ſoul of man be mortal or immortal? if mortal, for what then did Chr. Jeſus ſuffer to purchaſe eternal glory, And what profiteth holineſs in life? If immortal, where then ſhall it abide after death, ſince you ſay there is noheaven nor hell, but in a mans conſcience?

Anſw. The firſt part of this Quere I anſwer, the ſoul is immortal; but the latter part being made up of a

lye,

lye, I returne it back into thy Fathers bottle, from whence it came, till thou haſt prov'd that ever I ſaid there is no Heaven nor Hell, but in a mans Conſcience.

Reply 14. Since it is uſual with thee, O ſecret deceit! to ſpeak that in one breath, which thou wilt deny in another, I wonder the leſſe to ſee you ſtil uphold your lying practice, elſe you might remember the ſuperſcription of my Queries were thus, *For the Speakers, plurally,* (not for you their Speaker, ſingularly) *of that Society called Quakers*; neither did I know who was to ſpeak at that time when I brought them with me, whether you or another yet reſolved to deliver them to him, *I* ſhould there finde, when probability gave me good reaſon to expect *Hobertborn* rather then your ſelf, to exerciſe there at that time, becauſe he was there the Lords day then laſt paſt, and *I* think not before, and then durſt not own his own name and practices: And though *I* confeſſe *I* cannot prove it againſt you in particular, though perhaps others may, yet is it commonly known to be the opinion of the Quaking Faction, and ſo of them to whom my Queries were directed; and therefore you here lay under the guilt of a two fold lye: Firſt, in denying that which is truth (to wit) that it is not the doctrine of your Fraternity, that there is neither heaven nor hell, but in a mans conſcience, pure *Familiſts*! Secondly, in giving me the lye, when *I* ſpoke the truth; but *I* ſee you bear in minde your old profeſſion, your bottle, and ſo your plow, though you have now changed it for a leſſe laborious, yet diabolical employment, fomention of Hereſie.

See *Roſſe* his view of Reli. *p.* 383.

See *Baxter* againſt you, *p.* 25.

Qu. 15. If you are perfectly free from ſinne, as you aſſert you are; what then is the ſting of death, or are you in the fleſh immortal on earth?

Anſw. The former part of this Query *I* returne thee back, with the latter part of thy foregoing, being both of one root; but to the latter part *I* anſwer, where the new birth is witneſſed, which is not of corruptible ſeed,

but

1 Cor. 15. 55,56,57. but incorruptible, partakers of the Divine Nature, the life of Chriſt, made manifeſt in mortal fleſh; and where life and immortality is brought to light, there the ſting of death is ſeen to be aboliſht on earth; but this *Cain's* generation knows not where death reignes, and therefore would murder ſuch as are tranſlated from death to life.

Reply 15. Now O incomparable hypocritical lyar, let us try the conteſt, whether you or *I* in this be the lyar, nay let thy own writings decide the controverſie, which thus aſſerts expreſſely, them who ſay they have faith, and yet their life is not the life of Chriſt, and ſay they cannot be ſaved from their ſinnes in this world, but in part. Them, and their Faith we deny; and, as *I* told you in publick diſpute, ſo ſay *I* now againe, if this be not perfect perfection, what is? or was the life of Chriſt imperfect? And is not perfect purity from ſinne, perfect perfection in righteouſneſſe? But you then reply'd, though *I* denyed it in others, ſaid you, yet thou lieſt, (plaine Engliſh) to ſay *I* own it in my ſelfe; but if it be not hypocriſie to diſown that in another, to wit, imperfection, if thou thy ſelfe art not perfect; and is not this the Character *Paul* gives of a 1 Tim. 4. 2 falſe Prophet, *Teaching lies* (ſaith he) *in hypocriſie*. But let us ſee if you lye not here againe, for you further adde in the ſame page, ſpeaking of that light in every man, this light we beleeve and follow, (obſerve that) and by this light are led out of all the wayes, works, and worſhips of this dark world; and if this be not perfect perfection, then is light darkneſſe; ſo that it is proved, not onely to be taught and upheld by your ſociety, which had been ſufficient, but alſo by you in particular; ſo that here you lie under the guilt of a double lye againe, as before, and that others of your Society have taught and upheld the ſame, *I* need not ſtand to repeat, it being ſo clearly proved againſt you, and *Hobertborn* affirmed the ſame the Lords day before *I* delivered my Queries in. Now my Querie being thus juſtified, it reſts

reſts wholly unanſwered in the leaſt; and therefore your pretended anſwer might be juſtly caſt by, without any further reply, but out of charity take this as an almes, not a debt, that the former part of my laſt Query, and the latter part of this, are both of one root, I acknowledge, (to wit) the falſe doctrines of your ſpirit, which how infallible ſoever, is a lying one. And here you againe abuſe the Text; for that incorruption is not to be put on, till this corruption ſhall be put off by a diſſolution of the body; till when, the ſting of death remaines, which is ſinne; but then, when by a natural death, as due for the diſobedience of the firſt *Adam*, we ſhall riſe againe to incorruption, and life everlaſting, as due for the meritorious obedience of the ſecond; and when the laſt enemy, death, ſhall be deſtroyed, then *O Death, where is thy ſting? and O Grave, where is thy victory?* but not before; and therefore all that you ſeem to heap up as a mountaine, is nothing pertinent to the thing required; for if the ſting of death were wholly aboliſhed, then death could have no power on us, and this were tereſtrial and preſent immortality, the enjoyment whereof, is not till having put off this corruptible, by death we ſhall have put on incorruption, which is not earthly, as you pretend to ſay it is in this life, but heavenly, and in another; ſo that you know neither how, nor where death reignes, nor where or when it reignes not; and though I queſtion not but you have *Cain's* malice, yet bleſſed be God, if you had alſo his might, you could not ſo far reach, as to murder them that are tranſlated from the death of ſinne and condemnation, through a diſſolution of the body by a natural death, unto everlaſting life and ſalvation; for there is, and ever will be, a gulfe betweene you and your Captain General, and their eternal habitation. Luk. 16. 26

Qu. 16. And if you have no ſinne, to what end is Chriſt beneficial as an Advocate, Interceſſor and Mediator; or is he no ſuch?

Anſw. 16. Chriſt, that gives a man a light to ſee his ſinne, who redeems and cleanſeth him from ſinne, is of uſe to us, and all that knowes him, as the Mediator; and of uſe to keep his from the wicked one, and that he toucheth them not, 1 *John* 5.18. And the ſame who ſets free from ſinne, is he that keeps free from ſinne; and this benefit we have by him as Advocate, Interceſſor and Mediator, *Epheſ.* 16.17.

Reply 16. And here, O ſecret Deceiver! you grant what you ſo lately denied; for if you had not owned perfect and preſent perfection, this Query had been void, and not to have been anſwered; and therefore in anſwering it without any exception or caution in the leaſt, you grant the ſubject perfect perfection, and to this alludes the whole drift of your Anſwer, namely, to juſtifie what you before denied, even perfect purity, or perfection; and ſo endeavour to ordaine Chriſt a new matter and manner of officiating as Advocate, Interceſſor, and Mediator; and that Chriſt gives a man that beleeves in him, light to ſee his ſin, I own and witneſſe; and therefore you knowing not your ſins, it is unto me an evident manifeſtation that you have not the true light of Jeſus Chriſt; but to particulars. Interceſſion is a paſſing between, or being ſurety to undertake to ſatisfie for ones debt: now if you acknowledge no debt due for ſinne, what need have you of a ſurety? is he not uſeleſſe unto you in this reſpect? And a Mediator is one that goeth betwixt, or withſtandeth a matter, that it goeth not forwards; that is, betwixt us and Gods wrath againſt us for ſinne; and how can he withſtand that which is not? And if there be no ſinne, what need is there of an Advocate to plead for us? will not innocency acquit it ſelfe? *But if any man ſinne* (not elſe) *we have an Advocate with God the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſinnes*: that is, a Sacrifice for to appeaſe Gods anger (for ſo the word ſignifies) kindled by our ſinnes, and quenched by his blood; for without blood is no Sacrifice made. Now

1 John 2. 1,2.

Heb. 9,22.

if

if we have no ſinne, there can be no wrath, unleſſe God can be unjuſt, which is impoſſible; and therefore there needs no appeaſment, where there is no anger; And thus if you have no ſinne, is Chriſt uſeleſſe as a Mediator and Advocate for ſin. So this Query reſts unanſwered alſo.

Qu. 17. And if you are perfect in purity; what is the cauſe you are not alſo perfect in glory?

Anſw. 17. Perfect glory is perfect purity, and every one according to their meaſures are glorified therewith; but this world knows not whoſe glory fadeth, neither can they judge of it with their impure ſpirit, 2 *Cor.* 3. 18. And of this glory all the Saints have a meaſure in this life; but the world hates it.

Reply 17. Here you alſo grant againe that which before you denied (to wit) perfect purity; that you in no wiſe here deny, but rather juſtifie the preſent enjoyment of it; but if you are now perfect in purity, and glory, is there not yet a greater, and more ſublime perfection of both to be expected by the faithful? and if there be, is not this you now pretend to enjoy imperfect, by reaſon of that which excelleth? and if there be not, what then? is Scripture untrue? and is not this an alluding unto an immediate enjoyment of heaven upon earth? and if ſo, then that which you before denied, is here alſo confeſſed, concerning heaven upon earth; and if this be perfection, then I am ſure, that as is the world, ſo is thy ſpirit, ignorant of that which indeed is perfect, and true perfection, which no carnal, or apoſtatiz'd eye can ſee unto, for it is ſpiritually diſcerned.

Qu. 18. And if you diſown method in teaching, I Quere whether you have any command againſt it? and whether you eſteeme confuſion better then uniformity?

Anſw. 18. That method and teaching which is out of the doctrine of Chriſt, which is in the wiſedome of man, and in the wiſedome of words of mans wiſedome,

out of the unity of the light of Chriſt and his Spirit; this we ſee to be confuſion, and not uniformity, and againſt it we have a command, which was judged with the ſpirit of the Apoſtles, ſo do we, 1 *Cor.*2.

Reply 18. This pretended titular anſwer ſavours ſo much, either of ignorant folly or of ſophiſtical deceit, & is ſo far exorbitant from the thing required, that it rather deſerves to be laugh'd at, then in the leaſt to be reply'd unto,

Qu. 19. Whether ever intentively the Goſpel was promiſed to be made known? or practically, that it was made known without the means, (to wit) the Miniſtration of man? if not, why then doe you reſiſt it?

Anſ. 19. The Goſpel was made known and promiſed intentively and practically to the ſervants and children of God, without the miniſtration of man, as to *Adam*, *Enoch*, *Noah*, *Abraham*, *Iſay*, and all the Prophets, *John Baptiſt*, *Simeon*, the Shepherds; *Paul*, and divers others; and the ſame he doth at this day, and none can limit him, nor doe I reſiſt what meanes he uſes; but ſuch as reſiſt his works, deny his light, and would limit him, *Gen.*3.15. *Gen.*9 9. *Gen.*17.7 *Luke* 3.20. *Luke* 2.10. *Gal.* 1.11,12.

Reply 19. O blind Sophiſter! could probability have rendred ſuch abſurdity, as poſſible to be in any (eſpecially one ſo much pretending peculiar and ſacred knowledge) as to bring the meanes as a teſtimony againſt it ſelfe, as you doe; and as abſurd would it be to imagine that any ſhould preach the Goſpel of Chriſt, as from themſelves, (though I dare preſume to ſay you doe) for then would it be of man, not of God. And I meane thus, whether ever God, by promiſe, or by practice, intended, or did make publick his Goſpel, but by the uſe of the meanes (to wit) man; which it could not be, but it muſt be firſt reveal'd to man, and ſo be by man, but not of man, as you falſly affirm it is, which meanes was *Enoch*, who preached the Goſpel in publick,

lick, which had been revealed unto him in private; and *Noah* the eighth person was a Preacher of righteousnesse, and so was *Isay*; insomuch that I have heard it made a question, whether he were most properly a Prophet, or an Evangelist; and so were the rest of the Prophets Preachers of the same Gospel; and therein were those meanes which you seem to deny; and the like was *John* the Baptist, a Preacher of the Gospel, and therefore a meanes and a Minister of it; and so was *Paul* also a Preacher of this Gospel, who received it by the revelation of Christ Jesus, and declared what he had so received; so that though it were of Christ, yet was it by man still; deny this if thou canst. But tell me, hath that man any one spark of grace or truth in him, that cannot see you are truthlesse? or hath he the least faith in Jesus, that is so faithlesse to his cause, as to beleeve in, and be besotted with your false delusions, and erroneous heresies? and is not he blinde with errour, that sees not your wayes are erroneous? and may not any, whose eyes are not wholly darkened, see Antichrist in your Doctrine, and that man of sinne in your practises? Prove what you say by Gospel, or else be silent.

Jude 14.15
2 Pet. 2.5.

Mat. 3.1,2.
Mark 1.4.
Luke 3.3.
Gal. 1.11,12
Col. 1.25.
1 Thes. 2.4.

AN

An Answer unto 14. Queries, subscribed JAMES NAYLER.

By me JOHN DEACON.

Quere 1.

NOw seeing you so much oppose the light within, and spirit, and sets up the letter for the light; I say, seeing it is plaine all the Saints had a light in spirit to guide them in wayes accepted in all Ages before the Letter was; if you be spiritual men, give it in writing what that light was, where is was, and how they came by it, when they had no letter? or was it sufficient before the letter? is it the same now? or when, or how was it changed, and the letter set in its stead?

An Answer to the first Query.

Mr. *James Naylor*, what that Fabrick will be, whose Foundation is a lye, may easily be discerned by an impartial eye; and what the *Exodium* will be of that Epistle, whose *exordium* is an untruth, the fruition of this discourse will demonstrate, and a thing beyond the limits of my faith to beleeve it is, that when I see Satan as the Porter stand in the porch, that in that Palace should be inhabiting one spark, much lesse the whole, of the spirit of God; for a most incomparable lye it is to whisper in a corner, much more to sound on the point of your pen to the world that horrid falshood, that I oppose

oppoſe the ſpirit or light of Chriſt; far be it from me to oppoſe it in the meaneſt of his Saints; and farther be it, or at leaſt as far from me to own that for the light & ſpirit of Chriſt, which indeed is onely and alone the ſpirit of Antichriſt, *which as God, ſitteth in the Temple of God, ſhewing himſelfe that he is God.* That the Saints in all Ages had a light within them, and now have the ſame by faith in Jeſus; Chriſt in you *Coloſſians* the hope of glory; This *I* own, and will rather ceaſe to be eternally then deny; but would be as loath to own every thing for Chriſt, which ſhall take on it the name of Chriſt. But ſince the latter part of this Query conſiſts of an examination of the original being and authority of the Scriptures, the unity and difference of the Law heretofore written in mans heart, and now in the letter, *I* ſhall be the more large in my anſwer, becauſe it is one of the moſt principalleſt controverſies betwixt us Chriſtians, and you Quakers. When *Adam* ſtood in his created ſtate of innocency, there was then an exact Law engraven, not then in Tables of ſtone, as afterwards, but in the fleſhly Tables of his heart; this *I* ſuppoſe you grant. But then when he fell from that ſtate of bliſſe unto wretchedneſſe, he alſo fell from the Image of God unto the effigy of Satan, and ſo became ſo far from accompliſhing that command which called for exactneſs in moral righteouſneſs, that he was wholy alienated from Sanctity, and nativitated in or to ſin; ſo that by continual increaſe of tranſgreſſion, the ingreſſion of ſinne, wrought the exgreſſion of ſanctity, inſomuch that this Law became abbreviated, if not extinguiſhed; for ſo much did ſinne exuperate, notwithſtanding the Reliques of this Law, or book of natural conſcience, that *God reputed that ever he had made man*; yea, and ſo far repented as to deſtroy them utterly, except a few: And the Lord ſeeing how fraile man ſtruck ſaile unto the pride of Satan in the turbulent Ocean of this tranſitory world, and ſinne by its ſubtilty aſpired that ſoveraignty, as to ſubdue and extinguiſh for the moſt part, that

2 Theſ. 1. 4
1 Cor. 3. 17
Mark 13. 22.
Mat. 24. 24
Mat. 24. 5.
Mar. 13. 21, 22.
Luke 21. 8
Deut. 5. 22
Gen. 6. 6
Gen. 7. at large.
Gen. 6. 5, 7

Joh.8.58. 1 Pet. 1. 20,12. Matth.1. Gen.12.1,2 Isa.51.2. Deu.7.7,8 Gen. 46. 5,6. Rom.9.7, 8,9. Exod.2.9, 10.

that Law once written in mans heart; and God having determined by an eternal purpose to redeem wretched man from that lost state wherein he stood, chose in his due season *Abraham* from amongst all the men on the earth, that he might raise from his Posterity a Messias, and a deliverer unto his *Israel*; and it so happened in the dayes of *Jacob*, the great Sonne of *Abraham*, the Sonne of *Isaac*, the child of promise, that by reason of the Famine that was in *Canaan*, *Israel* was driven into *Egypt*; where they sojourned, till God in his good pleasure, hearkning unto the groanes of their oppressions, willing to deliver his *Israel* from their unsufferable bondage, sent his servant *Moses*, one of their brethren, by a strong hand to conduct them into the Land of Promise; and in their journey to their rest, at Mount *Sinai* God made unto them a repetition of that Law once written in mans heart, which *Steven* calls the lively Oracles of God, then not a dead letter. This is the time and manner how it was changed; and that which once was written in mans heart; and was sufficient, is now become unsufficient; for else, if it either then was, or now is sufficient of it selfe, then hath God wrought a work in vaine, which to assert, is to suspect, if not to accuse God of folly: But then, if that Law written in mans heart, were not sufficient to its proper end, as to direct and guide in matters of moral righteousnesse, but that it was necessary that the Law should enter on mount *Sinai*, as an exact rule, that so offences which were not manifest, might abound in the eyes of sinners; how much lesse could, or can that Law, which brings the knowledge of sinne and a curse, and yet is but the same that once was written in mans heart: and therefore that which you so much stand for, both justifie and glorifie; wherefore it was a gaine not onely necessary, but of necessity, that the Gospel, or Law from Mount *Sion*, the Law of Faith should also enter, which leads us in a neerer way by a Mediator, who came to doe what the Law from Mount *Sinai*, or in mans heart, could not do;

Act.7 38, 53. Rom.5.10 Rom.3.19, 20, 21,22, 23. Rom. 7.9, 10. Heb.10. 20 Isa.42 16. Rom.8. 3. Gal. 3.13.

and

and hence it is that both your Society, and naturally all men, runs unto Mount *Sinai* for righteousneſſe and life, in, and by perſonal obedience, becauſe it is that Law which is, or at leaſtwiſe once was, written in mans heart, which cannot but own, what it could not ſo fully dictate; and you, with the reſt of your factious Fraterty, put your Proſelytes upon, and man ſo eaſily cloſeth with contrary unto the Goſpel, which is not firſt made known (this I dare boldly aſſert) by ſeeing within, but hearing tydings without; and in that you ask what that was which led the Primitive Saints before the Letter was written in wayes accepted? I ſay, when there was no Law, there was no tranſgreſſion; ſo then it muſt needs follow, that their ſins were no ſinnes, becauſe they were not imputed; not that I beleeve this onely, though perhaps more principally preſented them excepted; but it is probable, and I partly beleeve it too, that they had immediate Revelations of Gods will; for before the Scriptures were in the Letter viſible, there was ſtill a ſupply of Prophets, whereby that which is now fully written, was then by peece-meals revealed, as occaſion required; and as *Iſrael*, when they had no crop or vintage, they were ſupply'd with a ſufficiency of manna from Heaven; but when they came into the land of their reſt, a land flowing with milk and honey, where all things were ſetled in a competent ſtanding order; they had no more manna by piece-meals as their allowance, they had all things ſupply'd by a conſtant courſe, ſufficient, nay in redoundancy, and lay (as we uſe to ſay) at rack and manger; ſo when that which by peace-meals was revealed, was written in an abſolute literal method, there needed no more revealing by degrees, when we have alwayes in ſtore the whole, and deſpiſe them not, for ſuch offence hath certainly a reward.

Rom. 2. 14. Phil. 3. 9. Iſa. 53. 1. Rom. 10. 14 Luke 24. 47. Rom. 4. 15 Exo. 16. 8. Joſh. 5. 11, 12. Heb. 1. 29.

Quere 2.

Seeing you ſay the Scripture is a Rule, declare in

plainnesse, is the whole Scriptures a rule to all men & women to take up the practice thereof? or how much of it is? and to how many people? and to whom in particular? seeing the Saints in all Ages had their particular commands, how may weak people know which of their commands they must take up, and which they must not? and when they have found the commands, where they must have the power? & whether that which gives the commands, be not the power only accepted for performance? deal plain herein, that people may know what to doe; and what they have done, that they be not alwayes learning, and never able to come to the end of their labours and rest of God.

An Answer to the Second Query.

When first I consid[illegible] perused this your Query, I in part determined to have returned it back as I found it, holding it a thing cautious, whether it were a subject lawful to dispute, without a prejudice to conscience, savouring so much of spiritual presumption, that I leave it unto you to consider and examine, whether it extend to heretical abomination, or no? But considering the instability of your vitiated braines, which with a blast mounts upon the falatious clouds of vainglorious imaginations, as to boast of the victory before the encounter; I thought better to give it a curb, then to passe it by uncorrected. Forasmuch as you query how much of the Scripture is useful, how much not? it evidently appeares you suspect, if not assert some of it to be useless, which seemes unto me an apparent suspecting of Gods perfect wayes in his actings; for if God hath made, or composed any thing that is useless, then hath he wrought in vain; and this to believe and teach, appeares unto my apprehension little better, if any thing at *all*, then blasphemy in a high degree; for private Saints had never particular & peculiar commands, but that which was pleasing to God in one, was also accep-

acceptable in another; ſo the command was not particular, or at the leaſt not peculiar; for this were to affirm mutability in God, that the thing which pleaſed him now, ſhould not content him another time, except upon ſome more then extraordinary occaſions; and this would be, at the leaſt, partiality in him, which is abominable to ſuppoſe; but it is freely confeſſed, that the Saints in their particular employments had particular commands, as *Noah*, that all mankinde might not be deſtroyed, had a particular command to build an Ark, and *Moſes* to deliver *Iſrael* from their bondage, had a peculiar command to *Egypt*, to lead them through the Sea, to hew forth Tables, to receive the Commandements, and to conſecrate. *Aaron* had a command to array himſelf in Prieſtly Ornaments; St. *John* to Baptize, and the Apoſtles to Preach, and the like; all except the two laſt, were peculiar to them without others; the two laſt particular to them with others, and an innumerable more might be named, but it is needleſſe; yet this is no inducement at all to occaſion a diviſion of that ſort, in that which God hath inſeparably united, although there be remedies for every malady, cures for every contagion, and medicines for every miſery ſpiritual; and as the Pooles of *Bethesda* for all perſons, and all diſeaſes. This hath been diſcourſed of at large, by ſeveral reverend pens, extant in many volumes, to which I refer you. And for the power to fulfill theſe commands and precepts in the word of God, I ſhall be brief; there is no power but of God, *Paul* may plant, and *Apollo* may water, but it is God, and he alone muſt work with their labours, and give the increaſe.

Gen. 6. 13, 14.

Exod. 3. 10, 11. Exod. 14. 16, 22. Exod. 34. 1 Exod. 28. chap. Joh. 1. 33. Mat. 10. 5, 6, 7. Mark 6. 7. Luk. 9. 1, 2.

1 Cor. 3. 6.

Quere 3.

Seeing Chriſt preached the Kingdome of God within unbeleevers, and the Apoſtle ſaith, *That which may be known of God, is manifeſt in them*; and that they came to the knowledge of God and his glory, by the light

Luke 17. 20, 21. Rom. 1. 19. 2 Cor. 4. 6.

that shone in their hearts, which God shewed them, &c. Deale plainly, and let people know how it now comes to be without, and denyed within, as it is by you. Prove your practice and judgement herein by plain Scripture.

An Answer to the Third Query:

In this Query I finde no lesse then two lies at the least, if not three. The first laid on Christ, God-man blessed for ever, that he preached the Kingdome of God within unbeleevers. The second on the Apostle, in that you say he saith they came to the knowledge of God and his glory, by the light that shone in their hearts: And the third on me, in that you say I deny that light which declares God and his glory to be within. This I term a lye, if you speak & mean particularly of Saints, and a truth if you speak of Reprobates; but I own it not wholly outwardly upon any account; but I shall proceed to clear the Scriptures, wrested and abused by your spiritual impious impudence and presumption. For the first, *I have observed the Relations of all the Expositors, who have upon any occasion commented upon that place, that ever I could procure the sight of, who all concur in one opinion, and render it thus from the Original Language; The kingdome of God is within, or among you; the word in the *Greek* signifying both, and so you have it in the Margent of your larger Bibles: Now, if the word in the Original signifie both, then the one so well as the other may be used; but that must needs bee most proper, which most concurs with other places; and therefore among, rather then within, since *Paul* saith, *Christ in you* (writing to the faithful, not to the faithlesse) *except ye be Reprobates*; and again, *Know you not that no unrighteous person inherites the Kingdome of God*; where it is cleare, that it does not possesse men, as inheriting them, for this implyes a contradiction;

Luk.17.21

So *Leigh*, so *Trap*, so *Major*, and several others upon the Testam.

So *Pumroy Killit*, and *Glisson* against your Society.

2 *Cor.*13.5
1 *Cor.* 6.9, 10.

but

but it is to be poſſeſſed of men, and they to inherit it; and from this inheritance the unrighteous are excepted and exempted too; therefore it is certainly a moſt notorious lye, to ſay Chriſt preached the Kingdome of God in unbeleevers, though among them; for he himſelfe, and all his excellencies that attended him in his Incarnation were among them, but not in them, and an error in the Tranſlation, makes not an error in Chriſts Doctrine. Thus for the firſt; I come now to clear the Apoſtle from your falſhoods; for you (ſpeaking of unbeleevers) ſay he ſaith that all which may be known of God, or of his glory, is manifeſt in them. This you pretend to be a proofe, that there is a light in every man to reveale all that may be known of God, or of his glory, which I ſay can be nothing leſſe then the Spirit of God, when if you read the verſe following, for the firſt hath a dependency on the latter, you ſhall ſee the extention of the former expreſſion; *The inviſible things of him from the Creation of the world, are clearly ſeene, being underſtood by the things that are made.* Now this cannot be the Spirit of God or Chriſt, which teacheth all things needfull for ſalvation, except you can prove him to be made at the Creation, and ſo a creature, and not a Creator; and therefore it muſt be ſomething in the creature, which can be nothing elſe but the eye of the rational ſoule, which is reaſon, by which may be ſeen the inviſible being of God; and that he is ſo, *Cicero*, *Ariſtotle*, & *Plato*, but meer Heathens, have attain'd unto, therefore this is humane, not divine. I ſhal not ſtand to ſtate arguments to prove it experimentally, becauſe I intend brevity. I Come unto the other Scripture which you adde, that the Apoſtle ſaith, *that they* (ſpeaking of unbeleevers ſtill) *came to the knowledge of God and his glory by the light that ſhone in them.* A moſt notorious lye, wreſting the meaning of the Apoſtle unto your owne wills, and I leave it to you to examine with feare and trembling, whether it be not alſo unto your own deſtruction too; for the words are theſe, *For God who com-*

Luk.7.28. Mar.10 15 Mat.25.21 He might enter into it, but it could not enter into him.

Rom.1 19

Rom.1.20 Joh.14.26

Gen.1.26

2 Cor. 4. 6. *commanded the light to shine out of darkneſſe, hath ſhined in our hearts, to give the light of the knowledge of the grace of God in the face of Jeſus Chriſt.* Where is obſervable, Firſt, what it was that ſhined, *God, that commanded the light to ſhine out of darkneſſe hath ſhined.* Secondly, the perſons to, and in whom he ſhined, *in our hearts.* Now the word (*our*) maketh a ſeparation between *Paul* and the *Corinthians*, to whom he writ who were Beleevers and Reprobates who beleeved not; therefore you muſt needs acknowledge you have belyed him, in ſaying he ſpoke of unbeleevers, when he ſpoke to, and of Saints, *in our hearts*, unleſſe you can prove that that *Paul* and the *Corinthians* were ſuch as you ſpeak of, even unbeleevers. Thirdly, the intent and purpoſe for which he ſhone, *to give*, (it was not free to all, as you ſay, but particularly given to ſome) *the light of the knowledge of the glory of God.* And then Fourthly, the manner how, *in the face of Jeſus Chriſt*, I intend not to write an Expoſition on the words, but onely rightly to divide them, and ſo to cleare them from the ſcandal laid on them by you, which is clear. So that your Query being thus handled, I ſuppoſe there can be no more required in anſwer to it; and farre be it from me, to hold a judgement willingly, any further then is concomitant to and with Scripture proofes and practice. Learne to ſpeak truth, and ceaſe to endeavour the building of ſo lying a *Babel*, which is not in that one language of God, but that of Satan; *For every lye is of Satan the Father of lyes.*

2 Tim. 2. 15.

Query 4.

Whether that New Birth ſpoken of in the Scriptures, be Chriſt within, or ſome other thing? and if not he, then what is it? and how people may know it by the Letter without the Light, when they have Chriſt, and when they have a ſpirit of deluſion? and whether the light of the Spirit alone, be ſufficient without the letter

ter to reveale the Sonne of God, the Father, and all truth, and judge of all ſpirits whatſoever, without any addition to it?

An Anſwer to the Fourth Query.

The New Birth, or Regeneration, is a repairing of the Image of God, once in the firſt *Adam*, through the effectual working of the *S*pirit and grace of God, by faith in the ſecond *Adam*; which they that looke unto the firſt *Adam*, and in their own ſtrength endeavour to renew, cannot comprehend; for it is ſpiritually diſcerned, though the policy of the *S*erpent may ſo far prevaile, as to caſt them into a kinde of pleaſing ſlumber of Security; and ſo pretending to lead them back unto that earthly *Eden* by perſonal obedience, which they loſt by diſobedience, like lambs led to the ſlaughter, they may paſſe a Celeſtial Paradiſe by, and perhaps arrive at a perilous diſconſolate place of eternal ſorrow; or if you will, it is a remiſſion of ſinne, and a renewment of ſanctity, called *S*anctification, on the whole Doctrine whereof, to inſiſt at large, would require a greater volume then either I intend to trouble you to peruſe, or my ſelfe to compoſe; but for the ſatisfaction of them among you or elſewhere, whoſe intentions are to be informed out of ſincerity, not curioſity, I ſhall ſpeak a little unto ſome particulars of it: In brief, man hath no hand at all in this work, but the ſpirit of God, for even as in the compoſiture or making of any thing, there muſt two things concurre; Firſt, the Agent or Workman which giveth the forme, ſhape, or being to the Work; *S*econdly, the matter whereof the work muſt be made or formed, the which cannot be ſaid to work it ſelfe, but onely to ſuffer the operation of the Worker: This is the ſumme of Regeneration: Firſt, the the ſpirit of God is the workman in this work, he is the begetter of this new man, the framer of this new creature, and the re-builder of this ſa-

John 3.
Gen. 1.26, 27.
Eph. 3.5,8
Rom 5.18, 19.
1 Cor. 2.14
Gen. 3.1.5
Gen. 3.23, 24.
2 Cor. 5. 20,21.
1 Cor. 1.2. 30.
2 Theſ. 2. 13.
Eph. 5.26.
Act. 26.18
1 Pet. 1.2.
Tit. 3.5.
Act. 5.3,4
1 Cor. 3.16
1 Cor. 6.19

cred

cred Fabrick. Secondly, the minde and will of man,
1 Cor. 12. 4,5. is the matter whereof this new creature, or image of
2 Cor. 6.16 God in man is made, not working together with the
Isa. 6.19. Spirit of God, but onely suffering the operation of the
Act. 28. 25 holy Ghost; this is the Epitomy of this whole work,
John 3. 6. for Regeneration is nothing else but a sanctified minde
Mat. 19. 26 and will; so the begetter of this new man is God (e-
John 3. 8. ven the Holy Ghost) *For that which is borne of the flesh, is flesh, and that which is borne of the spirit, is spirit*: So that this New Birth is the work of the *Spirit*; and although by the Ministry of man as the matter; yet not any thing that men or Angels are able to conceive, but
1 Pet. 1. 23. onely the finger of God, is able to accomplish it, as the worker; for with man it is impossible, but not with God; for though we may heare the word of God sounding in our eares as a whistling wind, yet cannot we comprehend the secret motions of it in our hearts, and therefore not understand the depth of this unsearchable Mystery. In a word, the begetting or fashioning of this New Creature, the Ministry of the word of God by man, is but the instrument whereby the spirit of God worketh, without the which it is no more able to form
2 Pet. 1. 21 this new creature, then are the tools belonging to any
Gal. 1. 11, 12. work able to bring the same to passe without the hand
1 Joh. 4. 3. or guidance of the Artificer; and he that knoweth it by the Letter of Scripture, knowes it not without the light, for the Scripture was written by man, but revealed by the true light, and therefore the words of him from whom it proceeded, and God is pleased to reveal himself but two wayes to the best of my knowledge, and that either ordinary, by his written Word, by which we may try, and in some sort judge of spirits too, that hee which denies Christ as come in the flesh, is a lyar and an Antichrist; and he that denies the use and ministration of Ordinances mentioned there, resists that power that instituted them; *and he that resists, receiveth unto himself damnation*, a sad word; or extraordinary, by his spirit, which is not commonly usual, but still with this limitation, he never reveales himselfe to any by his spirit

rit to oppoſe his commands in the letter. And ſince your ſpirit is ſuch a one, I leave it unto you to examine, whether it be a ſpirit of deluſion or no; for Chriſt never reſiſteth his own will and ordinances, and if it ſeem ſo unto you, remember Satan hath transformed himſelfe into an Angel of light; and if you be his Miniſters, as the tree, Antichriſt is known by his fruits, hereſie in Doctrine, ceaſe to call thy ſelfe the Miniſter of Chriſt, and pull off the ſheeps cloathing of your fair pretences, that ſo we may diſcerne you in your colours and ſee the Pope in your wolviſh ſhapes.

f 2 Cor. 11. 13, 14, 15.
g Mat. 7. 15.

Quere. 5.

Whether the leaſt meaſure of ſaving faith in Chriſt Jeſus be not preſent power above the Devil, and all the powers of darkneſſe? which if it be, then what is the cauſe that men muſt be captivated to commit ſin while they live? whether it is want of faith, or that there is not power in faith to overcome the evil one? or hath any faith in Chriſt further then they have power over ſinne and the world? or is there any reſt to a beleever ſhort of that power?

An Anſwer to the Fifth Quere.

The leaſt meaſure of ſaving faith in Chriſt Jeſus, is ſufficient to ſupport us from everlaſting miſery, and from the condemnation which the Devil would by his power bring us under, and to build us up to that inheritance immortal, which fadeth not away, but is reſerved in heaven for us; and it is preſent power above the deſtructive powers of the Devil and darkneſſe; but not againſt the diſturbative power of ſinne, whoſe policy hath in the firſt *Adam* purchaſed an intereſt in all his poſterity, unleſſe that with the ſecond *Adam* we became one in unity and glory with him; and if it were preſent power to conquer Satan and all the powers of darkneſſe,

Rom. 8. 33, 34, 35. 36, 37, 38, 39.
1 Pet. 1. 4, 5

nesse, and by its puissance to wholly subdue him presently, this were present victory, which is the end of war, when as a Christians pilgrimage to heaven is a continual warfare, the victory whereof is onely sealed perfectly in death; for though by faith in Christ we are free from the dominion of sin and death too, yet is the most faithful not perfectly free from the remnants of sinne, which is the sting of death; for though the least measure of saving faith in Christ be sufficient to free and keep us from the dominion of sinne, yet the greatest portion or fulnesse that ever was distributed unto the greatest of the Apostles, exempted them not from the remnant of sinne, not onely original, but also actual too; for *Peter* he was accused, *get thee behinde me Satan*, and after deny'd his Master, and then dissembled so as to be contradicted by *Paul*, who also was so far lifted up on the wings of ambition, that he needed to be corrected, and therefore received a prick in the flesh, which was neither through the wants nor disabilities of faith, through which he boasted he could do all things; but *the law of his members*, the remnants of sin, *there warring against the law of his minde, brought him captive to the law of sinne and death*; which remnants are commonly called sins of infirmity, which are left as thorns in our sides, to prove us whether we will continue faithful to the end, that so we may be crowned with glory. And who had faith so much, and so strong, as to be translated in the spirit, and give his soule the prospect of that no lesse eternally sacred then incomprehensibly glorious object of the third heavens; and by this overcame the power as a Saint, but could not shun the temptation as he was a man, but both his will and affections were so far subordinate, as the latter to those powers of darknesse, that, saith he, *the good that I would do, that doe I not, and the evil that I would not, that doe I*; but then as the former, *If any man may boast, must more I, I live, and yet not I, but Christ that liveth in me*; and until the one be separated from the other, there can be no

Eph. 6. 10, 11, 12, 13, 14, 15, 16.
Gal. 3. 22.
Mat. 16. 23
Mat. 26. 70, 72, 74.
Gal. 2. 11, 12, 13, 14.
2 Cor. 12 7
Gal. 2. 20.
Phil. 4. 13
Rom. 7. 22, 23, 24.
Judg. 2: 3.
Judg. 3. 1. 2, 3, 4.
Rev. 2. 10.
1 Pet. 5. 4.
2 Cor. 2. 2, 3, 4.
Rom. 7, 19, 20.
Gal. 2. 20.

perfect

perfect perfection; for the ſame Apoſtle aſſerts this is a faithful ſaying, *Chriſt died to ſave ſinners, of whom I, not onely was, but am the chief, and we* (including himſelfe too) *have all ſinned*, (all, none excepted) *and come ſhort of the glory of God*; and *James* ſaith alſo the ſame, *that in many things we offend all*; and *John* that Apoſtle of love, and Eagle-ey'd Evangeliſt, to pry into the ſecrets of thoſe Myſteries of the Son of glory, records this, *that he that ſaith he hath no ſinne, is a lyar, and the truth is not in him*; and therefore you are lyars, and void of the truth; if then the Apoſtles who had the moſt eminent faith above all others, were not free from the remnant of ſinne, nay, and ſome groſſe ones too, I cannot be convinced that perfect perfection can be in any before a diſſolution of mortality, and a reſurrection unto glorification. I ſay, ſince that they were contented to reſt without diſcomfort in perſeverance, till Jeſus the Author and Finiſher of their faith ſhould come to change their vile bodies (therefore not pure) and make them like his glorious body; I cannot apprehend that any one ſhall attaine any higher perfection, until they come to the end of their race, eternal reſt, if they run ſo as to obtaine; and they that content not themſelves therewith, to ſit downe, and reſt here, as did the Apoſtles. For the preſent I ſhall leave it to them to examine whether they fight not againſt Gods Counſels and determinations; and let them be careful how they grope for a heaven on earth, leſt they miſſe it where it is, *even above all Principalities and powers, in Chriſt his preſence, where there is fulneſſe of joy and pleaſures for evermore.*

1 Tim. 1. 15
Rom. 3. 23
Jam. 3. 2.
1 John 1. 8, 10.
Heb. 12. 5,
Phil. 3. 21.
Pſ. 16. 11.

Quere 6.

Seeing you ſay the Scriptures is the ground of faith, and that they who can read the Scriptures have power to beleeve, as you did the laſt firſt day; then I ſay can any beleeve who have not read or heard the Scriptures? If *ye*a, then is not their faith without ground (by your

opinion) or is there more grounds of faith then one? or is the Scriptures Christ?

An Answer to the Sixth Query.

Most impudent, and no lesse disconsolate and thrice wretched man! whether it be properly the fruits of thy spirit to speak truth, or a lye, seems unto me a matter neither doubtful nor disputable, but apparent; for the first are as rare to be read in thy writings, as to see a blazing star in the Firmament; for ought I can conjecture, I had almost said, as to see a Phœnix in *England*, which was never known but in *Arabia*; for what you relate that I said the Scripture is the ground of faith, is as notorious a lye, as to affirme *James Naylor* to be no lyar, and both as incomparable untruths, as to say light is darkneſse, or darkneſſe light; yet I say the Scriptures read and preached, is a meanes to work faith, for *faith is by hearing, and who is* Paul, *or who is* Apollo, *but Ministers by whom ye beleeve*? And since your brains are tosticated with invention and fomenting of hereſie, which breatheth forth nothing but lyes and falſhoods, and hath raiſed this forgery among the reſt, that I ſaid he that could read, had power to beleeve; wert thou not led by the Father of falſhood, to heap up ſhame unto thy ſelf, though thou intendeſt it for others, thou mayeſt remember I aſſerted, that no man by any native light inherent in him had power to beleeve, except he had an augmentation thereof; and therefore finding the foundation of thy Quere but thy own invented lyes, I ſhall returne it back unto thee, to whom of right it belongs, being forgeries of thine own head, and no expreſſions of mine; I ſend thee back thine own, and if you pleaſe you may ſend it unto the Devil, the father of lyes, whoſe it was at firſt, I deale plainly, as you deſired me.

Rom. 10. 17
1. Cor. 3. 5.

Query

Quere 7.

Seeing you affirme that none can be Miniſters of Chriſt but who are called of man, and are learned men; whether was the Apoſtle *Paul* a true Miniſter, who ſaith, *he was neither of man, nor by man; and what he preached, was not after man.* Nor was it but by revelation, *Gal.* 1. 2,11,12. Or was *Peter*, *John*, and the reſt, true Miniſters, who were unlearned and ignorant men, *Acts* 4. 13. And what lets that God may not chuſe ſuch now?

An Anſwer to the Seventh Quere.

If ever Satan had the penning of a paper ſtuffed up with untruths, or Beelzebub the portraying of his unexpreſſible hypocriſie to the proſpect of humane eyes, with the pen of his falſhoods; then certainly he or his Agents are the Inditors of this your packet of lyes, and particularly this Query, which deſerveth rather cenſure then anſwer, or at the leaſt to be turned back without either; yet ſince you endeavour to render me odious in the eyes of your Proſelytes, I ſhall anſwer according to truth; and returne thee thy lyes, according as thou ſenteſt them to me; and yet be ſo far from revenging thy injurious ſlanders, that I ſhall paſſe them by with an honourable ſcorne. And whereas you ſay that I affirm that none can be the Miniſters of Chriſt but ſuch as are called of men, is a branch of thy old root, a moſt impudent lye; for that were all one in effect to aſſert all that are called of men are the Miniſters of Chriſt, and none elſe; and this were by conſequence to affirm *James Naylor*, that grand fomenter of Hereſie, to be a true teacher of Divinity, becauſe unto me he appeares as called of man, or of himſelfe, and ſo by man, or elſe goeth not being ſent, and runs when the Lord bids him not goe; for called of Chriſt, he cannot be, becauſe

because he opposeth his commands, and belyes his Institutions in general; and he that preacheth downe Christ in any thing, so much preacheth up Antichrist,
Rom. 6. 16 and therefore is his servant whom he obeyes; and it is want of learning among the vaine praters of your Society that errours so much predominates, as to exuperate in them, *who being ignorant of the truth, speak evill of the things they doe not understand*; and for *Paul*, he was a true Minister, and one who was faithful in the distribution of that Gospel whereof he was made a Minister, *not of man, nor by man, but of Jesus Christ, as a wise Master builder*; who did not erre, though you may suppose he did, when he transmitted of his Authority to *Titus*, to ordaine Elders in every City of *Crete*; and for which end he was left there, and directed *Timothy* whom to make Bishops; who himselfe had received the gift of Prophesie, by the laying on of the hands of the Presbytery: And that *Pauls* doctrine was not after man, but by Revelation of Jesus Christ, proves thee a lyar, and a seducer too, that saith, It is the words of men, and therefore not Jesus: And *Peter* and *John* were true Ministers of Christ; and though that the high Priests and Rulers perceived them to be unlearned and ignorant men, yet this is most sure, that they spake with all manner of tongues, none excepted; and if this be ignorance void of learning, I speak of humane learning, I would gladly be informed what learning is; and for Divinity, if they were unlearned and ignorant, woe unto them who build on their writings; and ignorant indeed was *Paul*, who saith, *The Scriptures are able to make the man wise unto salvation*; but this I am bold to say, that if they were ignorant, I would we were all so, and such fooles, as by our foolishnesse we might become exceeding wise, and thereby obtain eternal Redemption; and there is nothing lets, but that God may doe what he will, for he cannot be limited, with whom all things are possible, and therefore nothing impossible; but yet this I dare boldly assert, that

Gal 1. 1. 1 Cor. 3. 10 Tit. 1. 5. 1 Tim. 3. c. Tit. 1. 7, 8, 9:

Acts 2. 6, 7, 8, 9, 10, 11, 12.

2 Tim. 3. 15, 16.

God

God never did, nor never will use any extraordinary meanes, to destroy the ordinary standing meanes, as you endeavour to doe; neither did he, or ever will send any, though he may permit them to preach up Anti-christs doctrine of Heresie, as doe you; neither did ever any, except false Prophets, come to claime credit unto the words that he spoke, unto the best of my knowledge, but he was to give proof of it, either by the mighty operations of the spirit of God by him, or by the testimony of them who before had come with such works; for the spirits of the Prophets are subject unto other Prophets; or else if he were a Prophet, the event was to declare whether he was of God, or no; and yet still, if the matter of his exhortation were to withdraw us from the known will of God, as is yours, and the rest of your praters of the Quaking Society, though the signes and wonders should come to passe, as the man of Sinne shall abound with such deceivablenesse, yet we ought not to hearken unto it, though the simple beleeve every word; for the Lord by such as you proveth us, *whether we will be faithful to the death, that we may inherit a crown of life, by keeping his commandements.*

2 Thess. 2. 9, 10. Pro. 14. 15 Deut. 13, 1, 2, 3.

Quere 8.

What eye is that which the god of this world hath blinded? how he hath blinded it, and how it is opened? and by what, and whether the Letter can open it yea or no?

An Answer to the Eighth Quere.

This seems unto me a Fiction of your own braines; for to the best of my knowledge, I remember not that ever I read any such phrase, as that eye which the god of this world hath blinded; and therefore till you produce the proofe, this might suffice; but I shall freely inlarge to tell you, that *Paul* speaks to this effect; if the Gospel

2 Cor. 4. 3,4. Gospel be hid, it is hid to them that are lost; and then he adds, whose minde the god of this world hath blinded; and for minds, I suppose you will grant that there is no more but one in general, and them whose minds are so blinded, to them also is the Gospel hid, and it is hid from them onely who are lost; and therefore I leave it to you to examine with unexpressible feare and trembling, whether it be not hid from you, since you see it not as it is the word of God, but of men; and thus he that is most blind may see it, for no one can see it in a lower degree; and for the manner how blinded? by unbelief; and how open'd? by faith, of which, more at large in my Answer to your fourth Query; and whether the Letter can open it yea or no? the question is absurd; for though it be a material, it is not the sole and absolute meanes of it; for, though *faith be by hearing*, yet is hearing not unto them to whom God hath given eares that they may not hear; but unto them properly whose eares are sanctified by the grace of the spirit; for though *Paul* may plant, and *Apollo* water, yet it is God must assist to give the increase, or else it is unsufficient; but I might as well ask thee the question, whether your plow would accomplish its proper end, tillage, without you or some other wrought with it or the tooles of any Artificer form the wo k intended, without the Workman give it motion, and direct guidance, which to imagine is simplicity, but yet as wise arguing as is yours.

Quere 9.

Whether the true Ministry of Christ be the same now for matter, meanes, and maintenance, that it was in the Apostles time? or when was it changed into great Livings, Tythes, and set maintenance? and by whom, and in what must it now differ from these?

Answ.

An Answer to the Ninth Quere.

The true Ministry of Christ is the same now for matter, meanes, and maintenance, that it was in the Apostles dayes, though you would change it unto that which is no Ministry of Divinity, but rather a mystery of iniquity. I have partly proved in my answer to your seventh Query, as to matter and meanes. I come now unto what remaines concerning maintenance; for there I shewed how *Paul*, the wise Master builder, who yet was servant unto all, was to, and did ordaine and chuse by de putation other workmen in the same employment with him, as fellow-labourers in the Vineyard of the Lords Church; and so it is the same now: And concerning maintenance, the same Apostle having proved the necessary conveniency of a maintainance for Gospel-ministers, by many unquestionable Arguments he comes at last to this Assertion, *Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel:* And certainly he so ought to live, as that he may not become worse then an Infidel, but provide for his own Family, and the Rehearser of that Ordinance was also a practitioner in the use of maintenance; for this he testifies of himselfe, *I robbed other Churches, taking wages of them to doe you service*: And therefore, since it was lawful for him (as certainly it was) to take wages, for so he calls it, of one Church, to doe another service, then sure is it much more tolerable for a Minister to take wages of a Church to serve the same: And though the Apostles in the time of our Saviours presence with them, took neither purse nor scrip with them, because their employment required haste, yet this is annexed, *The labourer is worthy of his hire*; and so take two coats, might have been cumbersome, and therefore they went light; but as you read of their going forth, so do you of their comming in too in the same Chapter; and our Saviour, who first instituted, also disannulled this com-

1 Cor. 9. 6,7,8. 9, 10,11,12, 13,14. 1 Tim. 5.8 1 Cor. 11. 8. Luke 9.3. Mat. 10.10 Luk. 9,10

mand, and bids him that hath, use, and him that hath not, buy; and they being then to travel from one Region to another, were to plant, not keep in order the Vineyards, and therefore could not be tyed in any constant employment, and therefore enjoyed no standing maintenance that I have read of, except *Paul*, as before named, for wages, must be some certaine allowance; and in that the Scripture allowes and ordaines a maintenance, and yet prescribes not the summe, it is evidently cleare that it is left to humane providence to order that; and so *Paul* seemes to admonish, when he saith, *Let all things be done with decency*; and in all things I suppose this was included. And since you have nothing else to upbraid our Ministry withal, you raile against, and abuse *Paul* as well as them, when you cry out against hirelings, and therefore false Prophets, say you; so that it is neither changed nor different from the Primitive Institution: And therefore the latter part of this thy Query, with most of thy Tenets, thou mayest send to *Rome* to thy great Grandfather the Pope, who hath both added to, and diminished from the true Ministry, and yet calls it the true still. And if this satisfie thee not, I shall refer thee to more able pens, who have writ on this subject above mentioned, as Mr. *Baxter*, and others.

Luk. 22. 36.

1 Cor. 14. 26.

Quere 10.

Whether the light of Christ be as sufficient to lead to God now, as it was in *Abrahams* time? and if not, what must now be added to it to make it sufficient?

An Answer to the tenth Query.

This thy Query hath been sufficiently answered in my Answer to thy first Query; for that which wrought effectually

effectually in other Saints, wrought also in *Abraham*, who believed, and therefore was justified, in that his actions were counted to him for righteousnes, so that his righteousnes was of faith, not of works, for then would it have been an action of the body, when faith is an act of the soule, by which he, and every beleever is, and shall be saved, and by faith was he satisfied so as to be accepted; and that faith which then was sufficient, is the same still, even unto the end; for *he that believes, shall be saved*; *And by grace are we saved through faith, and that not of our selves* (observe that) *it is the gift of God*: And the difference is not of the matter whereof it was, and is wrought, but in the means and manner at which you are offended, in that because he then wrought himselfe immediately, he doth not the same now, but by his Ambassadors, beseeching us to be reconciled unto him: But if this be not a limiting of God, what is then? for shame cease to professe thy selfe the servant of God, when thou seekest to pervert his will; for that cannot be the spirit of God in thee which so fighteth against it in the Primitive Saints.

Query. 11.

Can any preach Christ, who have not Christ in them? and where he is, is he not sole teacher what to preach and pray, and how, and when, and to whom? and is he to be limited by any external thing, or to any external thing? or is any ordinance to be practised, but what he in spirit leads the creature to?

An Answer to the Eleventh Query.

It is possible that there may now be, as in the Primitive times there were, them which may preach Christ, and yet not have Christ within them; for far be it from me to deny, or to imagine otherwise, but that *Judas* the Traytor preached Christ, as well as any other of the

Phil.1.15, 16. Apostles, and *Paul* testifieth as much unto the Church of *Philippi*, that some there were that preached Christ, Phil.1.18 *out of envy to his cause*: Such I feare thou art, and many 1 Cor.9. 27. more of thy society; and some of strife, and some of Phil. 1.6. good will, but yet still of them all; thus testifieth *Paul*: that whether in pretence or in truth Christ is preached. I doe rejoyce, yea, and will therein rejoyce: And the same Apostle, though to another Church, renders it a matter possible, that whilest a Minister teaches, to save others, he may become a castaway himselfe, when this is an assured certainty, that where Christ hath begun a good work of faith in any, he will perform also it: and the rest of this your Query I suppose tends to that which you and more of your Apostatiz'd Brethren have asserted, as that we ought to wait in silence till the Spirit move us; and that whoso useth the Scriptures, are robbers and stealers of others mens words: This you once asserted to me, and so consequently urging all to forsake reading, teaching, and praying, or any such like exercises, unlesse the Spirit by irresistable motions move us thereunto; against which I utterly declare, as have others done; for this were first, to bereave us of that glorious priviledge of communion with God, he speaking unto us in his word, we unto him in prayer. Secondly to shut up the Kingdome of God, in some sort, from the sons of men, in bereaving us of the meanes; for discipline and observance is the security of an Army in war; and what are glad tydings, if they are not told? Thirdly, this is to presse us to the omission of duty which is questionlesse commission of offence. And fourthly, this leaves all open to the assaults of Satan, we laying downe in our infirmities, and not standing up against his invasions and temptations. And lastly, this giveth way to sluggishnesse of spirit, and to an unwatchfulnes in matters of salvation, and endeavour to Matth.24. 23.24. Luk.21.8 Act.17.11. engage us to a confidence of beliefe, in and to every thing that shall come in the name of Christ, and so to receive Antichrist, not leaving us the priviledge of the brai-

braines, to try the words of an Apoſtle, by the umpi
of all controverſies, the ſacred Scriptures, which is ab-
ſolutely oppoſite unto the truth, and contrary, yea far
exorbitant from the known will and temporal expreſ- Joh.14.26
ſive word of God; for though he hath ſaid, *The Spirit* 1 Tim. 4.
ſhall teach us all things; yet hath it ſaid againe, *Medi-* 15.
tate on theſe things, give thy ſelfe wholly to them. Now whol- 2 Tim. 2.
ly excludes all negligent intermiſſion, and the manner 15.
how is preſcribed too; for *Study to ſhew thy ſelfe appro-* Rom.12.
ved, and ſtir up the gift in thee, as fire which ſometimes is 12.
covered with aſhes; and againe, *Be conſtant and inſtant* 2 Theſſ.5.
in prayer, and pray continually; which includes all times 17.
and ſeaſons; wherefore we ought to put up our ſuppli-
cations at the throne of grace, not onely when the ſpi-
rit eſpecially moveth us, but when our occaſions or ne-
ceſſities require; and far be it from me to imagine that Matth 25.
the Spirit of God moved the Apoſtles to preach when 25,26.
they did onely, and at no other time, and that they
alwayes waited in ſilence till then; for then it ſtirred
up it ſelfe, they ſtirred it not, but rather hid their ta-
lents of grace in the earth, and ſo were unprofitable,
if not unfaithful ſervants; and ſince the holy Ghoſt ad-
viſed, and the the Apoſtles ſo practiſed, as to meditate,
ſtudy, and pray without ceaſing, it appeares plainly
unto me, that Chriſt neither limited or conſtrained
them reſpectively, in particular, but onely notionally,
in general, ſo to doe, giving them repenitent hearts to
ſorrow for ſinne, and grace to beleeve, and power tho-
row that grace to exerciſe faith in the performance of
thoſe duties; and when they prayed, Chriſt alſo pray-
ed with them, and, as a faithful Mediatour, making
continual interceſſion at the throne of grace, that the
fruition of their prayers might be the accompliſhment
of their deſires; and far be it from me to imagine that
Chriſt can be limited by any external thing, though I
ſuppoſe, and really beleeve, that it is poſſible for any
man to limit himſelfe, and then much more for Chriſt,
who is God, and therefore with him all things are
poſſible

possible, and so may limit himselfe in any thing if he please.

Quere 12.

What is the ground and rise of your knowledge? whether it be received within man from God, or without, from the Letter? And if without, whether this be not the knowledge which all the vaine janglers comes out of, and the generation of persecutors comes out of, as the *Jewes* was in, which professed the Letter, and were strangers to the life of God? And whether this generation of men, and Professors in our Age, do not begin to manifest the same as the persecuting *Jewes* did, yea, or nay?

An Answer to the Twelfth Query.

Act. 19. 2, My knowledge, as was *Pauls*, is neither perfectly the one nor the other, and yet partly both; for as the disciples of *Ephesus* were ignorant of Jesus, though baptized unto *John*, and had not so much as heard of that name, or that there was a holy Ghost, notwithstanding any inward light, until they were informed of it by the outward teaching of *Paul*, and then they beleeved on Jesus, and so their faith and their knowledge too was from without, not within: but the *Jewes*, who like you thought to inherit glory by a Covenant of works, not of grace, endeavoured to pervert and subdue all Mat. 5. 14. knowledge, save of their way, who professing obvious light, were found to be in obscure darknesse, and therefore persecuted the lights of the world, the Apostles and Ministers of Christ, fearing lest their deeds should be brought unto the light, and be found evil, as you doe, and so they walked short both of the Spirit and the Letter too; yet professing as much, and as peculiar sanctity as your selves; and you and your generation manifest as much malice as did they, wanting only

ly their might againſt thoſe precious candles of the Goſpel, who walke themſelves, that we may grow up unto perfection; and I ſpeak ſincerely, and I ſuppoſe I may doe it without breach of Chriſtian Charity, That if ever we ſhould live to ſee that diſmal diſconſolate day, wherein *Quakers* ſhould predominate in might, as much as now they doe in malice, I feare fire and faggot would be a deare commodity, through the frequent uſe thereof: for any may ſee with a ſingle eye, without a paire of ſpectacles, not onely the perſecuting and cenſorious *Jew*, but alſo the Saint-murdering and truth-oppoſing Pope enthroned both in your malice and your Tenets. The Lord defend us and his cauſe from your envious power.

Quere 13.

What Scripture have you for your manner of worſhip, as to read a Chapter, and to give meanings to it, and call it expounding? to take a text of another mans words and raiſe points, reaſons, and uſes, &c. to ſprinkle Infants, to ſing *Davids* words in order of your ballads; to ſtand praying in the Synagogues at your ſet times, before and after your glaſſe? Prove your practice by command from Chriſt, or practice of Goſpel-Miniſters, elſe for ſhame ceaſe to call it Goſpel-worſhip, ſince none of Chriſts Miniſters worſhipped in that manner.

An Anſwer to the thirteenth Query.

When firſt I read this common hackny and over-thredbare worne Query, which hath been the publick frequent Strumpet of all your blemiſhed, vitiated pens, anſwered more then once and againe, I could not but ſmile to ſee your ſo often battered armour wherewith you war againſt the cauſe of Chriſt, become the harneſſe of your reſiſtance in the liſt of this controverſie againſt

gainſt the truth at this time alſo; and though in reſpect it hath been as often anſwered as propoſed, by ſeveral learned pens, who have writ on this occaſion, and by others who have treated on this ſubject, whoſe abilities are manifeſt in their works, of precious concernment, which might induce me to wave my Anſwer. But as I ſaid before, ſo ſay I now againe, that ſince your intoſſicated braines are ſo ſoone lifted up on the haughty wings of vainglorious pride of the victory before the encounter, I ſhall give it a curb, if not a cruſh. And I very much wonder that you ſhould enquire for an outward evidence, when you ſay yours is within; and may not we ſay the ſame? But that you and the whole world may know we practice not the dictates of our own minds, but bow all to the commands of God; be it known to thee, and whoſoever elſe ſhall enquire after the ſame, that an evidential command we have, and what we doe is of an obedientiall ſubmiſſion to Gods revealed will. And for expounding of Scriptures, I anſwer, if thou knoweſt not, but art ignorant, I ſhall doe my endeavour to informe thee, that it was the practice of the Church in all Ages to read the Scriptures diſtinctly, and give the ſenſes; and is not this expounding? and be there not doctrines, reaſons, and uſes in all the Sermons and Epiſtles of the Apoſtles? and did not our Saviour himſelf take a Text, expound it, and apply it? who alſo began at *Moſes*, and all the Prophets, expounding unto the Diſciples in all the Scriptures the things concerning himſelfe, inſomuch that the hearers hearts burned within them at his doctrine whoſe words were with power. *Philip* alſo took a Text and expounded it, and beginning at the ſame Scripture preached Jeſus unto the Eunuch. *Paul* alſo expounded unto the *Romans* the teſtimony of the Kingdom of God, and the things concerning Jeſus, both out of the Law and the Prophets, from the morning until evening who alſo teſtifieth this unto *Timothy*, *That the Scriptures are able to make a ſoule exceeding wiſe unto ſalvation, and are profi-*

Nehem. 8. 8.15. Luke 4. 17,21. Luke 24. 27.32. Acts 28. 23. Act. 17.2,3 2 Tim. 3. 15. 16.

profitable for doctrine, for reproofe, for correction, and (obſerve this) *for inſtruction in righteouſneſſe*; which I ſuppoſe comprehends all things mentioned by you, except you can prove them not neceſſary to that end, to direct in matters of righteouſneſſe, *that the man of God may be made perfect*. So having thus proved that Scriptures were expounded by the Apoſtles and Miniſters of Chriſt, our practice is juſtified; and further, yet we have this not onely as a Preſident, but a Precept, *rightly to divide the word of truth, as workmen that need not to be aſhamed*. Now, if there can be any right diviſion without parts, prove it if you can; nay further ſtill, ſtudy is required in this exerciſe, and commanded alſo by *Pauls* ſpirit, although cryed out againſt by yours; and though you dare boldly blaſpheme the word of God, and call it the words of men, and ſo call God a man by conſequence, I feare you will finde it a terrible word in the laſt day of Chriſts judgements, when you ſhall be found a lyar, and *Paul* a Preacher of truth, who calls it in truth the word of God, and the commands of the Lord. And for your queſtioning of Baptiſm adminiſtred unto children, I now finde the root from which you ſpring, even from that well-ſpring and fountaine-head from whence flow ſtreames unto every hereſie; for the trueſt Relations that ever I could come unto the peruſal of ſince *John* of *Leyden*, that grand fomenter, and prick-louſe Preacher, the founder of that Sect, I have not read of any grand Apoſtate or heretick but what ſprung from that truth-corrupting Faction, as witneſſe moſt of your Society, for to hinder the children of Believers: The priviledge of Baptiſm ſeemes unto me a dividing of that Covenant, *I will be a God unto thee, and to thy ſeed after thee*; obſerve that, to thy ſeed, as well as unto thee. Now I ſhall leave it unto you to examine, whether it be not a clipping of the wings of Gods dominions, and a limiting of, and ſetting a bound unto his Authority, that when he hath ſaid, *I will be a God unto thee, and to thy ſeed; and this ſhall be a Covenant between me and thee for ever*;

[2 Tim. 3. 15.]

[1 Theſſ. 2. 13. 1 Cor. 14. 37.]

[See Roſs his view of Religion, p. 229.]

[Gen. 17. 7]

ver; yet you shall put a period unto the time, and a limitation unto the condition, and so allow (him onely the first, and deny him the latter;) and certainly these
1 Cor.10.2 were children in the house of *Israel*, when they marched thorow the Red-Sea, *and were all baptized unto Moses in the cloud, and in the red Sea*, where was also the Element, water, and surely there were some buds of this now immeasurable Sect in the Church, when *Paul* saith, *The unbelieving Wife is sanctified by the believing Husband, and the unbelieving Husband by the believing Wife*; for else were your children uncleane (observe) but now are they holy; and if so, then how much more are they holy, when both the Father and Mother believeth too; and if they are so holy, why may not they enjoy holy things, as Baptisme, &c. And who doth know whether
Jer. 1.5. the Lord shall sanctifie unto himselfe a *Jeremiah* in the
Mar.9 36. 41. wombe? And our Saviour himselfe thus declares, set-
Act.2.39. ting a child before him, *Whosoever offendeth one of these little ones that believes in me*, (observe) *that believes in me*, (where it's possible they may believe) *it were better for him that a millstone were put about his neck, and he cast into the Sea.* Now what greater offence can there be, then to exclude them from their society and fellowship with Christ? *Peter* also speaking to the *Jewes*, testifieth this, *The Promise is to you*, yea, *and to your children also*; not dividing that which God hath put together, neither robbing God of his subjects, by impairing his Dominions, nor bereaving his subjects of that glorious priviledge of being his people; but as God said, *I will be a God unto thee, and to thy seed*; so said he, *The Promise is unto you and to your children*; and therefore, as said the Angel to *Peter*, so say I unto you, *That which God hath sanctified, count not you unclean.* And for singing of *Davids* Psalmes in meeter, establisheth a concord
Act.10.15 in the harmony; and the matter being the same, it is
Mat.7.3. nothing to the lawfulnesse or unlawfulnes of the thing; but O thou hypocrite! *seest thou the mote in anothers eye? pull first forth the beam* (or if you will, adde an *s*, and make

make it beams) *out of thine own eye*; and for singing Pſalmes, we have the practice of our Saviour himſelfe, *Paul, Silas*, and the recommendation of *James*, and of *Paul* alſo; and 'tis reported of *Theodorus*, that under the cruel perſecution of *Julius* the Apoſtate, ſuffered much in martyrdome, and being on the Rack, to the amazement of all the beholders, ſung Pſalmes moſt harmoniouſly; and if there can be any ſong ſpiritual, and yet unlawful, why then did *Paul* admoniſh us to exhort one onother in Pſalms, and Hymns, and ſpiritual ſongs? and there can be no ſong, but there muſt be meeter, for ſo the word ſignifies, and therefore take them as ſongs, our practice is juſtified. And if you look for more, I refer you to them who have writ largely on this ſubject. And for prayer, I wonder you ſhould cavil about it, when your ſociety ſo much abominates the exerciſe; but it ſeems you look on the poſture of the body, more then the ſincerity of the heart; and for your Lordly commands, ſend them to them that will be commanded by you; if it be a Bull, it is likely ſooner to be baited then feared by any, unleſſe your Papiſtical Fraternity, or ſome of *Romes* Society, all which and whom we abominate; but, as was the beginning of thy firſt, ſo is the end of this thy Query, a lye, in ſaying none of Chriſts Miniſters worſhipped ſo.

Mat. 26. 30. Act. 16. 25 Col 3. 16.

Quere 14.

Are you wiſer then the *Jewes* was, or ſtricter in your profeſſion, or more able to ſearch the Scriptures, or are you fuller in your wiſedome and prudence for that work, any of you who deny the light of Chriſt? And was not they ignorant of the voices of the Prophets, though they was read every Sabbath day, and ſo fulfilled in condemning him? And are not you in the ſame work, as to the word of Chriſt, though you have them every firſt day, beating in your Synagogues, and haling before Rulers, and think that you doe God the

beſt ſervice, when you are greateſt oppoſers? And ſo fulfilling the meaſure of wickedneſſe, as they did; and how can you eſcape their end? *Mark* 13.19. *Acts* 13.27. *Matth.* 24.9. *John* 16.2,3. And are not they who are in envy, in *Cain*'s way, out of Chriſt? hath God any reſpect to their ſacrifice, yea, or no?

1 Cor. 10.2

An Anſwer to the fourteenth Query.

What the natural wiſdome of the *Jewes* was, and how profound, I care not to enquire; and what the ſtrictneſs of their profeſſion, or rather ſuperſtition was, you know beſt, who ſo far know, as to imitate their Phariſaical preciſeneſſe, not of ſacred devotion, but rather ſecular hypocriſie; but to ſearch the Scriptures, and the Myſteries therein compriſed, and for wiſedome and prudence) to that worke, wee are fuller then they were, though you having eyes ſee not; for Chriſt having opened our eyes with the eye-ſalve of his grace, to pry into the myſtery of Gods word, which hath been hid from generations, and from you (I fear) alſo, but is revealed unto us by faith in him, we can ſee that he, even Jeſus, is the Chriſt, the Son of the living God, and that in him, and his name onely, is eternal Redemption to be found or preached: and ſalvation in no other under the Sunne; that he is bodily aſcended unto glory, and ſitteth at the right hand of God, making interceſſion for us; and this they could not ſee, though we ſee this, and much more by faith in him; and wee can ſee the way wherein we muſt run to attain the end of our race, even eternal reſt, which neither they, nor you, their ſucceſſors could, or can ſee. But ſince with a parentheſis of nonſence you ſeem to direct your latter part of his Query, (*To any who deny the light of Chriſt*) finde them out, and let them anſwer it, for it concerns not me; and ſo I have ended my Anſwer. And if you pleaſe, you may begin your progreſſe to your ghoſtly father, Pope *Alexander* the 11th. and implore a bleſſing for

Col. 1.26. Acts 4.12.

for better fortune in your future undertakings, that ſo the fruits of your future policy may have more proſperous fruition, that ſo he may have cauſe to rejoyce with ſinging *Te Deum*, when his ſheepskin of glorious pretences ſhall better hide his wolviſh inſide, then thus to be unmaſked.

Having accompliſhed what you and others of your Faction ſo much bawled for, to wit, an Anſwer to your Queries, I hope I may claim it as a debt, rather then a courteſie, that you alſo anſwer what I here propoſe afreſh, that ſo a diſcovery of the truth may be further made, and I doubt not but that truth will diſcover your falſhood.

Query 1.

WHether your quaking and trembling be not the effects and tokens of thoſe curſes, 1 *Sam.* 14, 15. *Deut.* 28. 65. *Pſal.* 69. 23. And whether the Lord hath not given you eyes that you ſhould not ſee? And whether the god of this world hath not blinded your minds? And whether the Lord hath not given you over to a ſpirit of deluſion to believe lyes? And whether you ſlumber not in that ſelf-pleaſing trance of Security? and whether it be a bleſſing or a curſe, that you know not your ſins? and whether Satan drill you not to himſelfe with the lure of preſent perfection? and whether all this be not inflicted on you as judgements for your Apoſtacy?

Qu. 2. Whether there ought not to be a ſpecial diſtinction made betwixt the dictates of the ſpirit of God, and the ſpirit of man? and whether it be not of the latter that proceeds from you, if not worſe? and whether you are not in laying it on Chriſt? Gal. 1. 2.

Qu. 3. Whether that expreſſion of *Paul*, quoted by you, *That he was an Apoſtle not of man, nor by man*, was ſpoke of officiating that Office, as being an Apoſtle, and therefore a Teacher of Chriſt, not of man, or the manner of his choice and election to that Office?

or

or is that a warrant to aſſure any that there can none be Miniſters of Chriſt but who are immediately called and choſen by Chriſt himſelfe, as was *Paul*? and then are not ſuch Apoſtles of Chriſt as well as *Paul*? and whether hereby you intend not to claim equal authority with *Paul*, both in your preaching and writing, and ſo ſet your ſelfe free from obedience to any of his Epiſtles, and injoyn others to obſerve yours as well as his? and whether we may not ſmell the Pope in this your practice, as well as in many others? and is not this ſpiritual pride?

Act. 15.40 Act. 1.23. Tit. 1.5.

Qu. 4. And ſince *Paul* choſe *Silas*, was not *Paul* a man? or was *Silas* no Miniſter? and was not *Matthias*, who ſucceeded *Judas*, choſe by man? or was he not an Apoſtle? or was it by uſurpation that *Paul* took unto himſelfe that authority to tranſmit power to others to ordaine Elders in every City? or did he erre when he gave inſtructions to *Timothy* whom to make Biſhops? and whether were they of *Paul* falſe, or of Chriſt true Miniſters ſo choſen? and ſince *Timothy* received the gift of Propheſie by the laying on of the hands of the Presbyter, was that Presbyter a man or no man? if a man, was it not then by man, though not of man? if no man, what then was he? and what hinders that there ſhould not be the ſame power in man now, the ſtate of man being the ſame ſtill that it was then?

1 Tim. 4. 14.

Qu. 5. And ſince you ſay there is a light in every man and woman that comes into the world, ſufficient if minded, to lead out of all the wayes and works of darkneſſe; is not this a leading to perfection? and if it be ſo, that there is that in every man which is ſufficient; was it not then a needleſſe light that the Lord ſent? by *Ananias* to *Saul*; by *Peter* to *Cornelius*; by *Philip* to the Eunuch? or was it not that there was no ſufficiency in them? And then do you not lye, to ſay there is in all a ſufficiency? or was it that it then was unſufficient, although it now is ſufficient? and how came it now to be ſufficient, more then then it was? or

Act. 9.11, 12,17. Acts 10. Act. 8.26.

was

was it not this indeed that God thereby gave them, and us, and all future posterity an evidential example of his manner and way of conversion by the concurrence of two, the miniſtration of man, and the operation of the ſpirit? and if ſo, why doe you reſiſt it? or is not your oppoſing of it a fighting againſt God, and a ſpirit of deluſion in you, which calls it ſelfe Chriſt? and why was it that *Apollo*, though he was zealous in what he knew, which was onely the baptiſm of *John*, yet underſtood nothing of Jeſus till he was taught it of *Aquila* and *Priſcilla*? is it not an apparent evidence that there is nothing in man to bring him to that knowledge without either an extraordinary inſpiration, or an ordinary tuition? Act. 18. 24, 25, 26, 27, 28. Act. 18. 26

Qu. 6. And if Chriſt preached the Kingdome of God within unbelievers, as you ſay he did, what then is the difference between the faithful and the faithleſſe, and wherein doth it conſiſt? or is there none? or ſhall both be ſaved? if yes, how ſo? if no, what is the reaſon, ſince there is power in all (as you ſay) why is not the Redemption to all? or is it that the light is ſufficient in one, and not in another? or doth God will all to ſalvation, but ſome men ſuperwill, and ſo come to condemnation.

Qu. 7. And whether is your ſpirit a lying one, which ſaith the Scriptures are not the words of God, but of men? or *Pauls* ſpirit, which ſaith, *Of a truth it is the word of God*; and that what he writ was the commands of the Lord; or is a command conſiſtent of words, or no? if not, of what then doth it conſiſt? or if yes, how can the command be Gods, and the words mans? Speak out plainly in truth according to Scripture, and ceaſe to equivocate ſophiſtically to delude ſilly ſouls. 2 Theſ. 2. 13. 1 Cor. 14. 37.

Qu. 8. Whether it be any better then hypocriſie, to prate of, and call for Scripture, and yet deny the prerogative of Scripture, that it is not the word of God? and what doe you ſay unto the commandements, are they

Exo.20.1. Rom 19.9 they the words of God yea or not? if not, what is meant by that phraſe, *God ſpake all theſe words ſaying*, was that God, or was it ſomething elſe that called it ſelfe God, and was not ſo? and if they are the words of God, why are not other Scriptures the ſame? and how is it that ſome of you ſay the word of God cannot be contained in ink and paper?

Q. 9. And ſince you ſay that Chriſt only is the word of God, I query whether he be meet to be a Teacher of others? nay, hath he not need himſelfe to learn the firſt principles of Religion, that cannot diſcerne between the temporal expreſſive word of God, and the co-eſſential and co-eternal word with God, for ſo is Chriſt.

Q. 10. And if that the Law written in every mans heart were ſince *Adams* fall, and now is ſufficient to teach us what to do & obſerve, as to ſanctity, wherefore Rom.5.20 then did the Law in the Letter enter on Mount *Sinai*? and if you ſay, that ſo offences might abound, which were not made manifeſt in the eyes of ſinners, this I grant; but then how could that Law in 'mans heart be ſufficient, if it were in ſome ſort unſufficient, and not perfect in every degree to its end? and wherefore afterwards entred the Goſpel, the Law of Faith on mount *Sion*? and to what end, if not to direct in a new way by a Mediator? which neither the Law in mans heart, or on Mount *Sinai* could doe; or was it once of ſuch force, and is it not the ſame ſtill? if not, how came it to be diſannulled?

Heb.5.12. Q. 11. What be thoſe firſt principles of the Oracles of God, made mention of by *Paul*, as needful for believers to know what the oracles be, whether the Scriptures, or what elſe be the Oracles, or the Principles, how learnt, and after what manner, & by what means? or if the Scriptures be the Oracles of God, why not the Word of God alſo? and what differerence between the oracles and the word? and Heb. 6.1. wherein conſiſtent? and what thoſe principles of the doctrine of Chriſt be? whether the ſame with thoſe of the oracles?

wherein different? and wherein congruent? and what the growing up unto perfection is? and when the end? and whether in this life, or in another?

Q.12. What is the Kingdom of God that our Saviour speaks of, *Luke* 11.20, and what that Kingdom, *Mat.* 11. how did it suffer violence? by whom? and after what manner?

Q.13. What is that Election? what that Ordination? what that Adoption? and what that drawing so oftentimes spoken of in Scripture? and who they be that are capable of it here? and after what manner administred? and make out your judgement herein by plaine Scripture. Marth. 24. 22, 24. Rom. 9. 11. & 11. 15. Tit. 1.1. 1 Per. 2.10

Q.14. And since I have proved Scriptures may be expounded, why not a verse, or a chapter, or more or lesse? and since it ought to be divided, can there be any division without parts? if so, prove it; if not, why may it not be distinguished under the names of Doctrines, Reasons, Uses, and the like, as well as to goe without name? or doe you resist it, because the Scriptures allowes it? *Act.* 10.24. & 13. 48. Jude 4. Rom. 8.5, 23. Gal. 4.5. Eph. 1.5. Joh. 6.44.

Q.15. And since you seem to exhort that none ought to begin or conclude their speech in Preaching, till the spirit move them thereunto by irresistable motions; did ever the gift of the Spirit exclude prudent reasons so much, as to set mens tongues so on going, as that they had no power to stop them? and is not your tongue oyled with a spirit of confused delusion?

Q.16. Whether it extend not unto, or come within the limits of the blasphemy against the holy Ghost, to cry down that which he hath set up, and to belch forth lyes, slanders, heresies, false doctrines, and perhaps blasphemy, and yet to lay all on this spirit? or what is that sinne which is unpardonable?

Q.17. Are not the Ministers you now cry down, the same that *Rome* would destroy? and with you, say they are false Teachers, and no true Ministry? and were not the holy Martyrs as *Theodorus* and *Ignatius*, &c. and in Q. *Maries* dayes, *Grammer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, Mat. 12. 31

Ford, Philpot, Saunders, Glover, Taylor, and many others of the same profession? or wherein did they differ? or were they false Ministers, and so died as evil doers? and were they not called Masters, took tithes, and preached upon Texts, and in Pulpits? and doe not you justifie their murders, in condemning their cause, and so joyn with their persecuters, and condemn those afresh? and is not the spirit in you a truth-oppoſing and *Rome*-upholding one?

Q. 18. Is Baptism and the Supper Sacraments, yea or no? or whether there can be any Sacrament without some outward signe? or whether a Sacrament is consistent in words? or an Element? or of the one? or of the other? or of both? or of neither? and how there can be any Sacrament without an Element? speak plainly to the purpose.

Q. 19. And since you say I am damned, where is that pious charity spoken of by *Paul*, 1 *Cor.* 13. or is it to be owned by, and practised of a Christian, yea or no? if yea, after what sort, and in what measure, and why do not you use it? if no, when was it made void? and whether it be the spirit of Christ, or of something that calls it selfe Christ, that saith, *Judge not, lest ye are judged*? or of Satan, which seeketh to drive men into desperation without cause? as thou art damned; when, and at what time were you made privy unto Gods determinate will, to know that I am damned? or to his secrets? that I believe not? or savours not this of a diabolical, censorious envious spirit in you? and how comes it to passe that I must believe *James Naylor*, and then be faithful? and though I believe in Christ, yet be faithlesse? is there more objects of faith then one in unity? and what be the degrees? and what the effects? & what the grounds of a saving and sanctifying faith? and how known?

Q. 20. Whether the power that worketh in you, and in the rest of your quaking Fraternity, be divine, or diabolical? if divine, prove it by Scripture; or may we not know the Tree Antichrist by its fruits, heresies in you?

if

if diabolical, then cease (like *Simon Magus*) to seem to be some great one, to draw disciples after you, and resist this spirit in your self; better repent, then perish.

Q.21. Whether it be by the spirit of Satan, or the power of God, say you, that worketh by charms, whereby some of your Proselytes have been possessed with devils, as *Gilpin*, *Mary White*, and others? and whether *Peter*, or *Simon Magus* be the Apostle of Christ? or whether it be the work of the spirit of God, to inspire with the holy Ghost, or with *Satan*? and hereby let us know whether you be Saints or sorcerers? make it out upon a Gospel account.

Q.22. And since you so much rail against superiority & dignities, when as the very Angels in heaven bring no railing accusations againg them? and wherefore did our Saviour speak against being called Masters, and upon what occasion? and why may not Ministers be called Masters as well as Rulers? and what is the difference between a Master and a Ruler? and is the title of Ministers of Christ, the Stewards of the Mysteries of God, Embassadors of Reconcillation, Bishops, Overseers, inferiour to the word Master? did *Paul* transgresse? or was he no Minister, because he called himselfe a wise Master-builder? or did the holy Ghost erre when he called teachers Masters of Assemblies? or did the spirit erre when it commends *Sarah* for calling *Abraham* Lord? or *Paul*, who called *Festus* most noble *Festus*, and *Agrippa*, O King *Agrippa*? did not *Paul* and *Silas* own the title Sirs from the Gaoler? or doe you not stumble at a straw, and run over a mountain? and see a mote in anothers eye, but not a beam in yours?

2 Pet. 2. 10, 11. Heb. 13. 7, 17 1 Cor. 4. 1 Tit. 1. 7. 11 Tim. 3. Cor 3. 10 Act. 14. 15. Eccl. 12. 11 1 Pet. 3. 6. Act. 20. 25 Act. 26. 2, 27. Act. 16. 30

Q.23. Did not your spirit speak in *Corah*, *Dathan*, *Abiram*, and their adherents? and did not they raile against their Ministers? ye take too much upon you; and say not you the same in effect? and said not they, all the Congregation is holy, and so themselves in their own eyes? and you say you are pure; said not they *The Lord is among us*? and so say you, *The Lord Christ*

Num, 16. 3.

2 John 9. is within us; and is not the same spirit in you, that was in *Diotrephes*, who rejected the Epistles of the Apostles? And did ever any more presumptuously boast of, and yet act more contrary unto the Spirit of God? or did ever any generation shew such audacious arrogant impudence, in opposing the Doctrine for which Martyrs & holy men of God have spent their blood for the testimony thereof, and yet take unto themselves the justice of their cause for a defence of their baseness? and is not this spiritual presumption, if not abomination?

Q. 10. Is a lye the fruit of an infallible, or a fallible spirit? and may not a true Church erre, and so be fallible, or may it erre, and yet still be infallible? or is pretence of infallibility an assurance that that Church so pretending it is a true Church? or did any of the Apostles boast of infallibility, as doe you? or are you more infallible then they were? And if you have the same spirit, why then what hinders that you doe not the same miracles? is it that the spirit is now less able then it was then? and so is not the spirit fallible? or is it not rather that there is in you a deceivable spirit that calls it selfe infallible? and did ever any besides your selfe and the Church of *Rome* your Founders, stand upon so presumptuous a score of infallibility, and yet acted with more fallibility in doctrine and opinion? and is it not hellish darkness in you, and them that calls it selfe pure light.

J. DEACON.

FINIS.